





Handbooks  
on  
The Missions of the  
Episcopal Church

No. VII

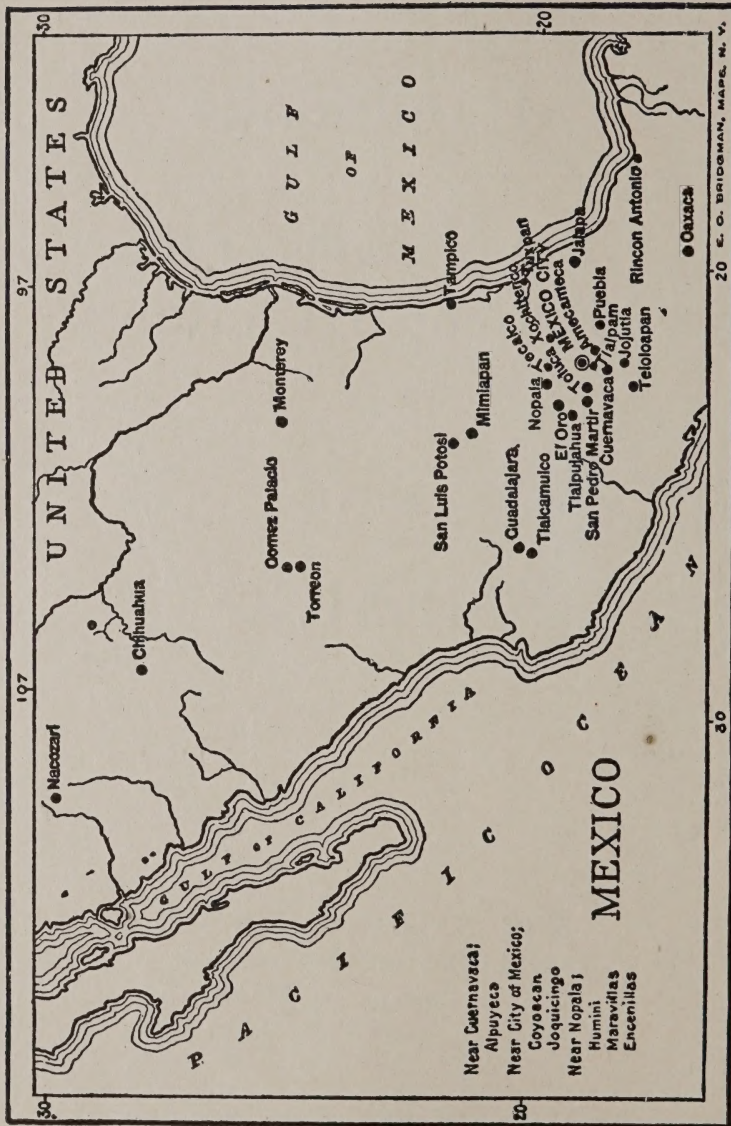
MEXICO

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THE NATIONAL COUNCIL  
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Department of Missions  
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# MEXICO

MEXICO, the nearest Latin-American neighbor of the United States, situated directly across the Rio Grande, is a land of vivid startling contrasts. From both its eastern and western shores, the land rises abruptly to a great central plateau which comprises the major portion of the country. This mighty table-land, bathed in perpetual brilliant sunshine, ranges in elevation from 4,000 to 9,000 feet, with snow-clad peaks rising 18,000 feet above the sea level. Mexico City itself is at an altitude of 7,350 feet.

Mexico, accordingly, has every variety of climate from that of the tropics at Vera Cruz, to that of the arctic zone. It is possible in a single day's horseback ride or in an hour's journey by rail, to pass from orange and banana plantations to the regions of wheat, corn, and frost. "The Mexican tropical forests are vast, somber jungles into which the sunshine barely filters. It is a land of mystery, and a land of commonplace dirt and existence. Areas of fabulously rich soil contrast with arid desert regions. In Mexican history there are, on the one hand, romance, adventure, chivalry, sacrifice, lofty ideals; on the other, oppression, cruelty, sordid ambition, pestilence. Great wealth confronts the direst poverty. The lights are always strong, the shadows always dark."\*

Such is Mexico, a land, one quarter the size of the United States, where dwell some fourteen million people, only one million of whom live in cities of more than fifty thousand. Only two cities, Mexico City and Guadalajara, with 633,367 and 119,468 respectively, have over one hundred thousand inhabitants. The predominantly rural character of the population

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\*Trowbridge, *Mexico, Today and Tomorrow*, p. 1.

and the lack of anything approaching adequate railway facilities enhance the difficulties of reaching the people dwelling in a land so extensive as Mexico.

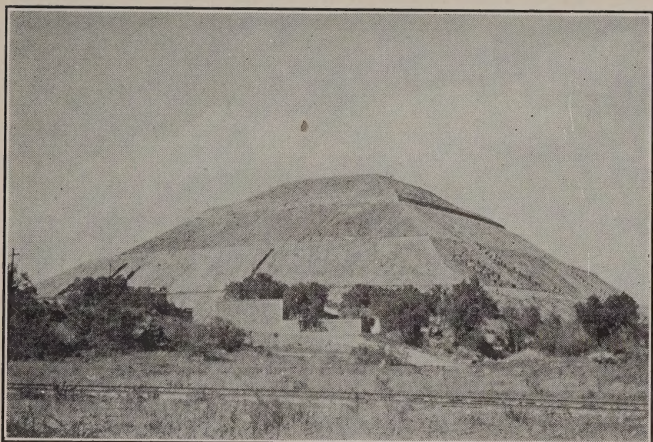
### MEXICO UNDER THE TOLTECS AND AZTECS

Tradition and history indicate that the early inhabitants of the land of Mexico were of Asiatic origin, and that they came from the north in successive migrations, penetrating as far as the northern parts of Central America. Such were the Toltecs, the Tezcucans, and finally the Aztecs, all of which tribes, from the VI Century on, proved capable of developing an advanced type of civilization signalized by religious concepts of a high order, a centralized government, a codified system of law, an impressive architecture, and a notable degree of skill in the textile and metal-working arts as well as in the science of astronomy.

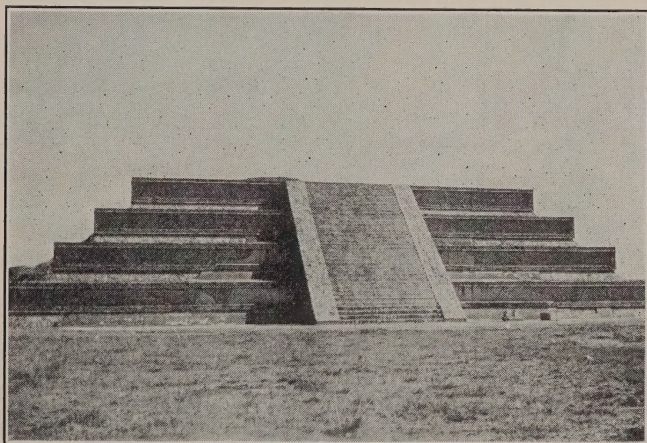
The Aztecs who early became known as Mexicans, from their patron deity Mexitli, became dominant in the early part of the XIV Century and, from their capital Tenochtitlan (now Mexico City), ruled the southern third of the land which we know as Mexico. As it was the Aztec civilization with which the Spaniards came in contact on their arrival, we must pause a moment to regard its most outstanding features.

In many respects the language surpassed European tongues in the expression of the concrete. As an illustration, it is known that the Aztec vocabulary contained words for 1,200 different species of plants. No less noteworthy was it as a vehicle for abstract ideas. In most lands to which missionaries go, great difficulty is experienced in telling their Good News because of the poverty of the language of the natives. In ancient Mexico, however, the early missionaries were able to express in the Aztec tongue all of the essential truths of Christianity.

Their native beliefs are, perhaps, of foremost interest. The Aztec religion presented curious contra-

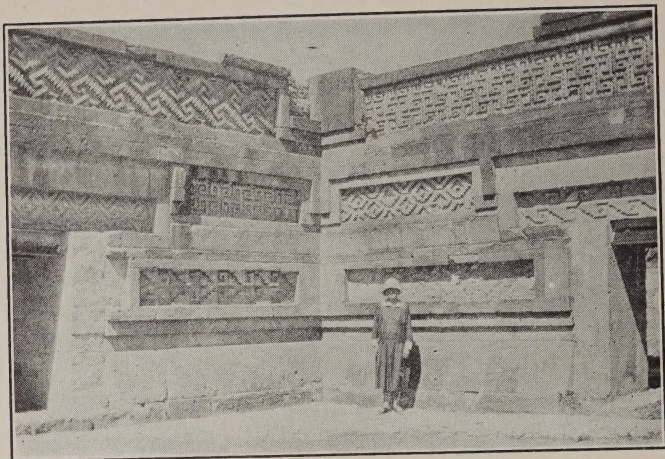


PYRAMID OF THE SUN, TEOTIHUACAN

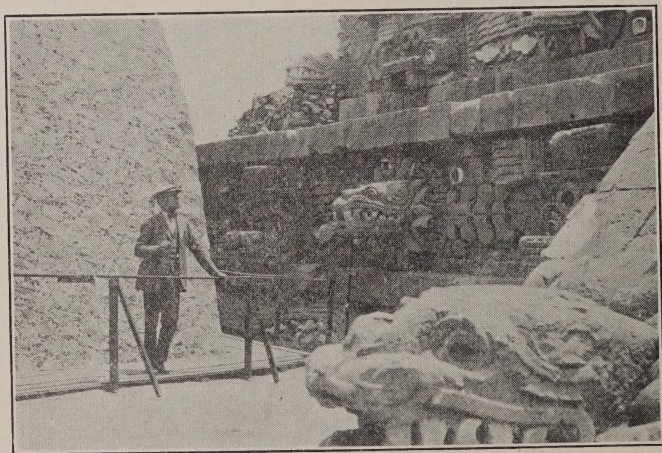


PLATFORM OF THE CIUDADELA, TEOTIHUACAN





A CHAMBER IN THE RUINS OF MITLA



AN ANCIENT TEMPLE BURIED UNDER THE CIUDADELA

dictions. It included belief in a Supreme Being—an omnipotent god, giver of all gifts, under whose wings repose and sure defense were to be found; but as if this conception was too exalted for the average mind to understand, and in order to meet the problem of how one god could alone rule a world filled with various peoples, inferior gods charged with special duties, were created. Thus Huitzilopochtli was the God of War, and the bloody sacrifices which he required made terrible the fame of his altars. The most prominent divinity in the whole Mexican pantheon was Quetzalcoatl, God of Day. It is hard to find any heathen superstition quite so fascinating to the Christian as that connected with this mythical being to whom the Aztecs traced the origin of their civilization, and who after a brief reign on earth was said to have departed eastward, promising to return. He was envisaged as a white man, with noble features, a long beard, and flowing garments. He taught a religion in which virtue and austerity were dominant and the sacrifice of human beings and animals forbidden.

“Like the faithful among the Jews, some ‘waited for the expectation’ of Quetzalcoatl who would redeem the land from the bloody holocausts to which it had been doomed by the fierce Huitzilopochtli. So strong was this belief that it vitally affected the issue when the Spaniards arrived from the direction of the rising sun. At first they were hailed as ambassadors of “the fair god”, and the reverence accorded them was such that they were able to advance into the country almost unopposed. In fact the subsequent fall of the Emperor Montezuma and the Aztec Empire were in no small measure due to the prevalence of this superstition.”\*

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\*Gray, *The New World*, p. 178. See also, Helps, *The Spanish Conquest of America*, I, p. 203; II, p. 188. Fiske, *Discovery of America*, II, pp. 237-8.



Huitzilopochtli and Quetzalcoatl were but two of the thirteen major gods—gods of the household, of the harvest, and the like. It was doubted, however, that even these gods could care for the thousand and one details of everyday life. Minor gods to the number of 200 were therefore created. To them was committed the cares of daily life.

### SPANISH RULE

Such very briefly were the people whom Hernandez de Cordova, an hidalgo of Cuba, found when landing on the unknown coast of Mexico. The natives prevented his exploring the interior and he returned to Cuba with a picture of a higher civilization than had been found anywhere on the West Indian Islands—a civilization that included stone houses, well-woven cotton fabrics, precious metals, jewels, and the like. Velasquez, the governor of Cuba, immediately set about fitting up an expedition to follow up Cordova's discovery. This cruise, begun on May 1, 1518, under Juan de Grijalva, made various landings and held one friendly interview with a *cacique*, or local chief. Presents were exchanged, the Spaniards receiving some beautiful gold ornaments and jewels. These fateful gifts excited the Spanish imagination, and upon their receipt in Cuba the governor determined on a second and larger expedition looking to the permanent settlement of the new land. Hernando Cortez commanded this expedition which, after a skirmish with the natives at Yucatan, moved on and established, on April 21, 1519, a permanent settlement at Vera Cruz. As always in the case of the Spanish adventures in the New World, the expedition had a religious motive and was accompanied by priests to whom was entrusted the task of evangelizing the natives and of establishing the Church in the new field of conquest. Great daring and intrepid courage, coupled with false dealing, cruelty and treachery, enabled Cortez in less than



thirty months to conquer the Mexicans and thus lay the foundations for the great Spanish possessions in America extending from Oregon to the Straits of Magellan.

Cortez died in 1547 and, with his passing, ended the first period of Spanish rule in the New World.

Printing was early introduced, a university was established, and the Government engaged itself in substituting a money basis of exchange in place of the barter system which had heretofore prevailed. A mint was established to turn the rich product of the silver mines into coin, and from this source came the stream of "Mexican dollars" which served as the unit of trade between the New World and the Orient, and still so remains.

Meantime the administration of Spanish rule in Mexico depended largely upon the character of those in office. Occasionally good, it was more often intolerably bad. The clergy were inclined to intervene in government affairs, and not always with good results. The gulf between the ruling classes and the ruled constantly widened. Furthermore, the system of *repartimientos* and *encomiendas* whereby the natives were portioned out as serfs to the Spanish landowners, introduced a form of virtual slavery which was emphasized ecclesiastically by the introduction of the Inquisition in 1571. In this fertile soil the seeds of revolt slowly germinated.

## REVOLT AND INDEPENDENCE

The political misrule and social oppression which were characteristic of Mexico's internal affairs, were aggravated by the ineptness of the home government. The colonial policy of Spain had always been based on the exploitation of the colonies for the immediate benefit of the mother country, and Mexico proved no exception. Progressively her industrial development

was hindered, her direct trade with the Orient was prohibited, and every source of competition with Spain's own products was closed. Then came the Napoleonic wars which placed a Frenchman on the throne of Spain. How about Spain's colonial possessions now? Who was to rule Mexico? This complication seemed specially advantageous to those who were plotting, and in 1810 the patriot priest, Hidalgo, started the revolutionary ball rolling with his famous appeal "Viva America! Viva Religion! Death to bad Government!" Though Hidalgo was captured and shot, and though many subsequent reverses came to the revolutionists, the Spaniards were finally worsted, and in 1825 the Spanish flag was lowered from the castle of San Juan de Ulua at Vera Cruz—the last stronghold of Spain in Mexico, and the successful revolutionists proclaimed a Republic.

There followed a forty-year period of *pronunciamientos*\* and imprisonings, seizings, shootings, executions, treachery, cruelty, and bloodshed. The profession of arms became the only profitable one for men with ambition, and the land groaned under their yoke. No one seemed able to unite the discordant factions; every man's hand was *against* his neighbor.†

The pathetically abortive attempt of the Archduke Maximilian to play into the hands of France by accepting the hazardous job of Emperor of Mexico, gave opportunity to the man of the hour. Benito Juarez, a self-educated Indian and a born leader, had suffered exile during the Maximilian fiasco and had established

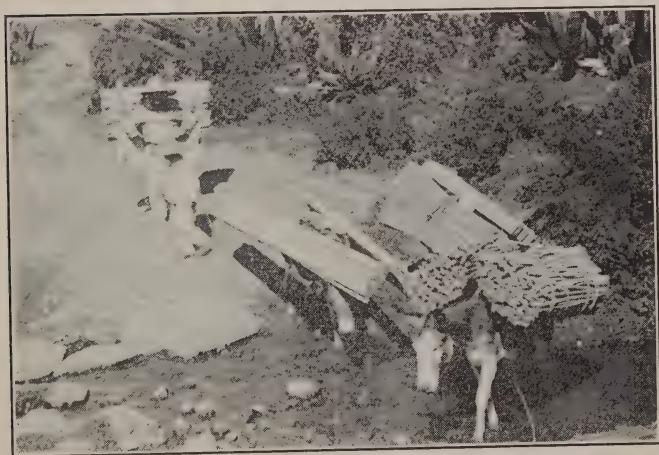
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\*Whenever a new decree or a new revolution occurred in Mexico, its appearance was marked by a *pronunciamiento* or efflorescent declaration, generally in the form of a bulletin, posted at all conspicuous places.

†The wars between Texas and Mexico, and the United States and Mexico, came during this period, with the result that Mexico lost what are now the states of Texas, California, New Mexico, and Arizona.



MEXICAN POTTERY KILNS

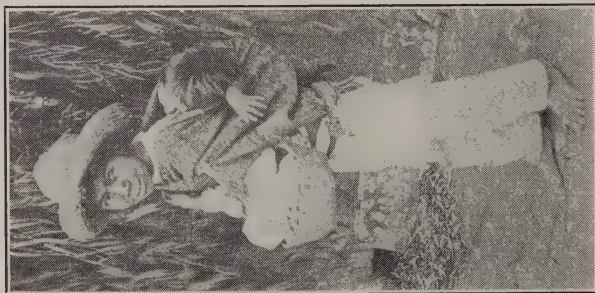


MEXICO'S BURDEN BEARERS—PEON AND BURRO





TEHAUNTEPEC BRIDE



A MEXICAN BOY

himself in New Orleans where he fell in with a kindred spirit, Porfirio Diaz. Together, they kept alive the spirit of revolution across the border, and, upon the execution of Maximilian, Juarez returned in power to the capital and the Republic was united under a President whom all admired and respected.

#### THE LIBERAL CONSTITUTION OF 1857

The return of Juarez inaugurated a new area for Mexico. The liberal government of which he was head proclaimed, in 1857, "a wise and liberal constitution" under which Church and State were separated, liberty of worship and freedom of the press were granted, and an effective system of public education was planned.

The political reformation and all later movements of a similar character promised relief to the oppressed classes of Mexico. By far the largest such group, mainly rural, are the laboring class or peons. Poor, ignorant, and living under conditions but little removed from serfdom, they nevertheless possess excellent traits, capable of development. The formal religious affiliation of this class, composing about eighty per cent of Mexico's population, has naturally been with the Roman Catholic Church. Mingled with them are the Indians of Mexico, represented by some fifty different tribes. With the Spanish Conquest, many of them became incorporated with the mass of the Mexican people and shared their lot. Indeed there are few Mexicans today in whose veins flows no Indian blood. Some of the tribes, however, maintained their racial integrity but were early driven out into the more remote mountains and deserts where they still remain more or less remote from civilization and government control. To the oppressed Mexican-Indian laboring class which forms the bulk of the population of Mexico, ideas of democracy make their strongest appeal. In the larger cities is found a second group forming

a small and insignificant middle class. These are the *Obreros*—the shopkeepers, clerks, salesmen, stenographers, and the like.

The third social group—not large, but strongly entrenched, is composed of the rich and influential property owners, proud of their Spanish descent, well-educated and cultured, but very largely aloof from any religious or ecclesiastical connection.

The problem of land ownership arose as a result of the Spanish Conquest. The excellent system of individual land tenure carried out by the Aztecs was done away with by their Spanish successors. Vast landed estates passed into the hands of a comparatively small number of individuals. In the State of Chihuahua there was a single estate of over fifteen million acres belonging to one family. In the small State of Morelos, twelve proprietors owned nine-tenths of the mining property, while in Yucatan thirty men owned the greater proportion of the land. In no other country, are such vast landed estates to be found. This peculiar social structure consisting of a small and wealthy ruling class owning most of the land, an immense laboring class existing on a system of agricultural peonage, and an insignificant middle class chiefly urban, explains the existence of two of Mexico's great problems—education and land-ownership.

In line with the political reforms directed against social and economic abuses, the Constitution of 1857, provided for a no less important religious reform directed against the dominance of the Roman Church. Liberty of worship was proclaimed, the old established Orders of friars and nuns were disbanded, and the Jesuits were driven out. These measures placed large Church properties including many fine church buildings in the hands of the Government which promptly offered them for sale. The new Constitutional right to freedom of worship opened up an opportunity which



the Episcopal Church was peculiarly fitted to grasp. A way, also had been prepared.

The Rev. E. G. Nicholson, D. D., representative of another communion in New Mexico and the northern Mexican State of Chihuahua, had been drawn to the Episcopal Church and, in 1853, he organized within his field *La Sociedad Catolica Apostolica Mexicana* on the basis of the primitive Faith and the apostolic ministry, as set forth in the Book of Common Prayer, and on the free circulation of the Scriptures. He had drawn up a few directions for the guidance of the Society and had furnished its members with the Bible and the Prayer Book in Spanish. He had then been obliged to return to the United States. Though thus deprived of its leader, the Society grew steadily in numbers and influence.

Meantime, among the Roman clergy and especially in the City of Mexico, there had long been a spirit of revolt against the established Church, and this movement was stimulated by correspondence on the part of some of the reforming priests with the Rev. A. H. De Mora, a priest of the Episcopal Church in New York. The result was the organization of a group of clergy who, at a council held in 1861 adopted the main principles of freedom from Rome, the right of the clergy to marry, and the duty of placing the Bible in the hands of all who could and would read it.

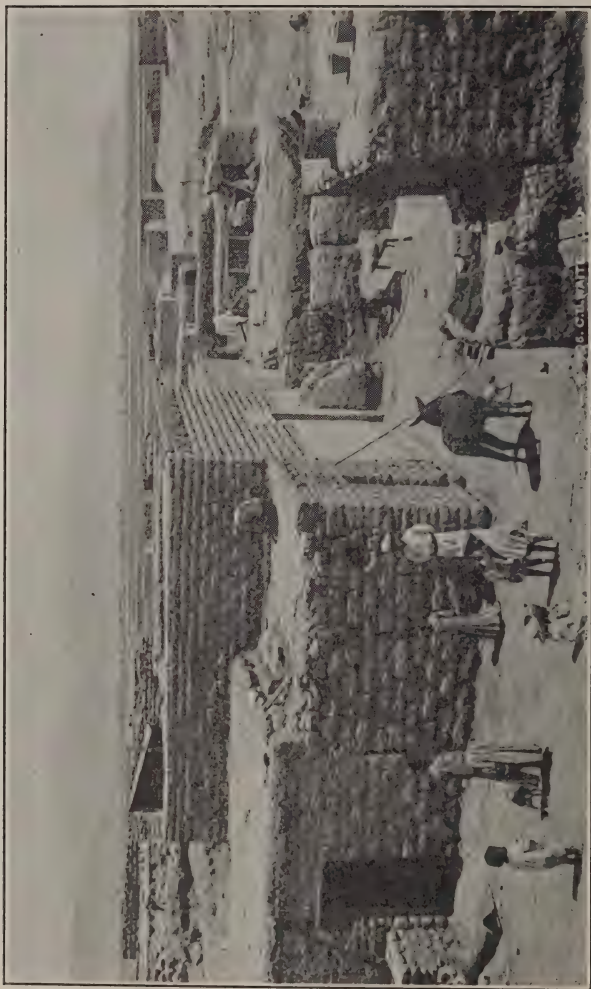
The scanty records of the time make it difficult to trace the connection, if any, between these two movements in the North and South respectively; but, at least, both had a common relation to the Episcopal Church of so direct a kind that the latter was compelled to recognize a certain responsibility. Therefore, in 1864, the Foreign Committee of the Board of Missions deputed Dr. Nicholson to revisit Mexico, and to report on the situation. He did more than make an extensive visitation to all parts of Mexico; he united

in one multitude of priests and lay people who maintained that they were true Catholics, but not Romanists, who claimed kindred with the Episcopal Church, and who had adopted the Prayer Book as their basis of union, their exponent of faith, and their guide in worship. At that time, the *Sociedad* numbered no less than 6000 members.

In his formal report to the Board, Dr. Nicholson said: "The cause of Church reform has taken a deep and strong hold on the minds and hearts of many people in Mexico, and if wisely and rightly directed cannot fail of success. All good and thinking men treat us with reverential respect and rejoice in our operations and aims. The work now open to our Church in Mexico is full of promise. That God invites us to its prosecution admits of no question, that we have the enginery requisite to its accomplishment is equally apparent, and if we are true to ourselves and heaven and engage as we should in this great undertaking, we have reason to believe that the spiritual and rational worship of our Savior will ultimately supplant the paganized forms and sensualized worship now in vogue in Mexico, and that a true Catholic Apostolic Mexican Church, fashioned in every particular after our own, will yet crown the sacrifices and toils of the workmen, and be fraught with blessings to all the people of that land. This work, however, cannot be consummated in a day or year. Long time perhaps, the expenditure of large means, and the labor and services of devout Spanish-speaking priests, all these may be necessary to the attainment of the grand result. The door is wide open, the way clear, and the work which invites our efforts ennobling and divine. The means for its prosecution are also within our reach, and if we fail to enter, and to build for God while the day lasts, how can we say at sunset, 'I have finished the work Thou gavest me to do' or how expect the plaudit, 'Well done, good and faithful servant'?"



CHURCH OF SAN JOSÉ DE GRACIA, MEXICO CITY



ADOBE HOMES OF THE MEXICAN PEON



One effect of Dr. Nicholson's stimulating report was the organization, in New York, of an auxiliary known as the Mexican Missionary Society. Its agent in Mexico City was the Rev. H. C. Riley who, through Spanish affiliations in his youth, had later been attracted to Mexico where he threw in his lot with the reformed Church. Himself a man of wealth, he attracted large contributions to the Mexican cause and it was soon possible to purchase the famous Church of San Francisco for approximately thirty thousand dollars. Shortly after his arrival in Mexico City, Mr. Riley secured from the Government, the Church of San José de Gracia, one of the conventual churches which had been sequestered by the Reform Laws of 1857. This church, built in 1659, became, two hundred years later, an edifice of the reformers in Mexico and is today the oldest church owned and used in America by the Anglican Communion. Associated with this period is the striking incident of the choice of a learned Dominican friar, Fr. Manuel Aguas, to overthrow by argument the Anglican claim to true Catholicity. Through careful study in preparation for his argument, Fr. Aguas became convinced of his opponents' unassailable position and not only joined the reform party himself, but was the means of bringing in many adherents and of establishing new congregations in various places.

His most important work for the new movement, however, was the organized form which he gave to it. Until this time there had been no general or central organizations; congregationalism had prevailed. In order to remedy this state of affairs, he organized *La Iglesia de Jesus*, The Church of Jesus, in succession to *La Sociedad Catolica Apostolica Mexicana*, and on the same basic principles of Catholicity. He himself was elected as the first Bishop of the reformed Church, expecting to secure recognition and consecra-

tion from the American Bishops. This was prevented by his early death in 1872.

About this time, the American Church Missionary Society took upon itself the support of the movement and thereby gave the work a new impetus, by reason of the influence of the Society in the United States. The Church of Jesus, however, remained without a Bishop, a situation which greatly hampered its development. Something had to be done. In this extremity the clergy in Mexico sent a petition to General Convention which met in New York in 1874, asking that a Bishop be sent them under conditions similar to those existing in Haiti. The situation, however, was thought too doubtful for instant action, and the House of Bishops appointed a Commission of seven Bishops under the chairmanship of the Bishop of Maryland, the Rt. Rev. W. R. Whittingham, to study the question.

The first meeting of this body decided that the only thing to do was to send some competent observer to the field, and accordingly asked Bishop Lee of Delaware, to make a tour of inspection. Accompanied by the Rev. Heman Dyer, Secretary of the American Church Missionary Society, he went, in 1875, and reported that episcopal supervision was needed at once. So many people had been carried away by the enthusiasm of the moment that a steadying hand was necessary. Moreover, men were clamoring for ordination, and there was no one either to advise or ordain them. Among those desiring ordination at this time, he felt constrained to accept seven at once, and ordained them to diaconate. As it was uncertain when another opportunity would be presented, elevation to the priesthood followed a few days afterward. These were the first episcopal acts in Mexico of a Bishop of the American Church.

#### THE MEXICAN COMMISSION

In October, the American Bishops entered into a covenant with "The Mexican Branch of the Catholic

Church of our Lord Jesus Christ, Militant upon Earth" which name had succeeded Aguas' designation *La Iglesia de Jesus*, whereby it was agreed to consecrate Bishops for Mexico in due time and under certain conditions. Seven American Bishops were also appointed as a Mexican Commission to act in connection with the local authorities of the Mexican Church.

The Board of Missions did not feel justified in taking the work under its direction; though it was glad, to see formed under the auspices of the committee of seven Bishops, "The League in Aid of the Mexican Branch of the Church." This League held its organization meeting on March 22, 1876, in Calvary Church, New York. Within a short space of time branches were formed in thirteen dioceses, and contributions began to pour in. As yet, however, the Church did not dare touch the Mexican movement. Though the Committee worked in harmony with the Board of Missions, great care was taken to make it plain that it was not Board work. For example, in their notices they stated that, "Persons contributing to the work of this 'League' through the Foreign Committee should always designate their gifts as 'for Mexico', and they should understand that in thus contributing to it they do not aid the work of the Foreign Committee, but only of 'The League in Aid of the Mexican Branch of the Church'."\*

#### A RESPONSIBILITY OF THE AMERICAN CHURCH

The tide of popular interest in the Mexican Church finally made itself felt and the Board of Missions was forced to abandon its policy of caution and adopt a programme of vigorous advance. Accordingly, in 1877, the American Church Missionary Society, after five years of earnest support of the Mexican Church, transferred the work to the Board of Missions. The

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\**Spirit of Missions*, November, 1877, XLII; 609.



movement looked so big that it was unbelievable that anything but prosperity lay ahead. At this time, the Mexican Church had seventy-one congregations, three of which were in Mexico City; a theological school had been opened and was eagerly attended by Mexicans; two stately churches had been secured from the Government in the capital; an orphanage had been started, also in the capital; and a Church paper, *The Truth* was published regularly.

All was not smooth sailing, however. As in the days of the early Church, the blood of the martyrs proved the seed of the infant Mexican Church. Deadly persecutions against the adherents of the reforming Church occurred. Cruel efforts were made to destroy the livelihood of active workers, wealthy people were frightened from becoming associated with the reform movement, and twelve actually suffered martyrdom.

#### A BISHOP FOR MEXICO

The Church in Mexico was still without a Bishop. The request made to the House of Bishops, in 1874, had, it will be remembered, been referred to the Mexican Committee who had sent one of their number to visit Mexico. In 1875, the Mexican Church created three Bishoprics—Mexico City, the Valley of Mexico, and Cuernavaca. The new dioceses immediately proceeded to the election of Bishops. The Rev. Tomas Valdespino was selected for Mexico City, the Rev. Prudencio Hernandez for Cuernavaca, and the Rev. H. C. Riley, D. D., for the Valley of Mexico. The General Synod of the Mexican Church which met in November, 1878, confirmed the elections of the last two and approved that of Mr. Valdespino provided consecration be deferred until he should attain the canonical age. The Synod also adopted a constitution for the Mexican Church which was approved by the Commission. The securing of an episcopate, however,

was not so readily accomplished. Both of the Mexican candidates died prematurely, and there remained only Dr. Riley. The Commission gave its approval and he was consecrated, June 24, 1879, in Trinity Church, Pittsburgh, as Bishop of the Valley of Mexico. Thus the growing Mexican Church was at last duly organized.

#### BISHOP RILEY'S EPISCOPATE

When Bishop Riley was consecrated, the Church in Mexico numbered 50 organized congregations and 30 mission stations where 7000 people, of whom 3500 were communicants, worshipped under the leadership of 9 clergy and 70 lay workers. Most of these congregations were without suitable places of worship. Of the congregations in the diocese of the Valley of Mexico, 12 were obliged to hold their weekly or fortnightly services in private houses. Elsewhere, a hired hall was used. Only three congregations had succeeded in building small church edifices.

"The congregation of Xochitenco was truly the fruit of the word of God. The spiritual conquest of that town had a small beginning. One man traded a Bible for a lamb; the reading of that book was sanctified to its possessor. He came to Mexico City, attended church, obtained books and information, returned to his town and went to work. The result was the gathering of the majority of the people into an earnest congregation, the building by themselves of a beautiful church, and the bringing in of 27, which were the first fruits of the Spirit and the pledge of an abundant harvest."

The growing work created a constant demand for Mexican clergy to take charge of the widely scattered congregations. The theological school in Mexico City reported, in 1879, sixteen enthusiastic students, five of whom were supported by scholarships provided by the Mexican League. Two years later, the Rev.

Carlos E. Butler, a Cuban, was appointed to take charge of the theological instruction and also to supervise all educational work in the Valley of Mexico.

Notwithstanding the constitutional provision for religious freedom, the Roman Church was still able to exert its paramount influence against the spread of what it considered as Protestantism, and in the smaller towns and country districts this opposition took the form of bitter persecution, even to the death. Still the movement grew, and in the capital where actual persecution had ceased, the growth was most encouraging. On Ash Wednesday, February 26, 1879, the Church of San Francisco, second only in size to the Roman Cathedral was opened. The Rev. Tomas Valdespino preached the first sermon on "I will build my Church."

In addition to the evangelistic work, some institutional work was started. As early as 1875, Mrs. Mary Josephine Hooker, the widow of a Philadelphia clergyman, went to Mexico City and began a girls' school and orphanage for the dual purpose of providing for destitute children and the education of teachers for the Church's schools, which at that time numbered eight. Many difficulties and hardships beset her, but with heroic courage she overcame them and developed her school to a high point of usefulness. It was always filled to capacity. In this connection should be mentioned *La Sociedad Protectora de la Ninez*, The Society for the Protection of Children, which was organized in 1878. Under its auspices were two orphanages and day-schools, as well as the children of the Hooker School—a total of about 500 children in Mexico City. Branches of the Society were established in connection with Church Schools outside of Mexico City in such centres as Nopala. In a land where children grow old before their time, deprived of the joys and play of childhood so necessary to their



proper development, the Society filled a great need. President Diaz, who had succeeded Juarez in 1877, looked with favor upon "The National Church of our Lord Jesus Christ, Militant upon Earth" and promised it all possible protection. He was especially interested in the work of the orphanages and, together with many other Mexican officials, gave it enthusiastic support.

But hard times were coming. For various reasons, Bishop Riley did not return to Mexico immediately upon his consecration and it was not until December, 1880, that he reached his jurisdiction. In the meantime, the Church was without episcopal supervision. In addition, the Church suffered in many ways throughout the second period from the haste to which the exigencies of the situation had driven its leaders during the first period. More specially is this true of the years between 1879 and 1885. So great had been the demand for his ministrations, and so multitudinous were the requests for assistance, after his arrival, that, in his endeavor to help everybody, Bishop Riley allowed matters to get at sixes and sevens. A situation which required the most skillful kind of management confronted Bishop Riley, who was himself no administrator. He spent money right and left without keeping accurate accounts. When asked for a statement of expenditures, he had neither vouchers nor receipts. His enemies took advantage of this and accused him of misappropriation, but the Mexican Commission of the House of Bishops made a very thorough examination and completely exonerated him from any such charges. When it is considered that he labored for ten years without salary, and contributed besides in the neighborhood of one hundred and sixty thousand dollars of his own resources, it will be realized that whatever errors Dr. Riley made were the results of that kind of inefficiency which sometimes accompanies enthusiasm.

In addition to these financial troubles, a bitter controversy arose which developed into a schism. Two bodies, one calling itself *The Cuerpo Ecclesiastico*, and the other "The Independent Mexican Church", came into existence. The first was made up of a large majority of the Church members outside of the City of Mexico; the second had for its followers, generally speaking, those in the city. Such was the condition when, in April, 1884, at the request of the Committee of Seven, Bishop Riley resigned.

Though his removal solved one of the Board's problems, it was still confronted by the schism. *The Cuerpo Ecclesiastico* wished to be received as a missionary jurisdiction; the Independent Church was violently opposed to such a procedure. What was to be done? Should the petition of the majority be granted, and if so under what terms?

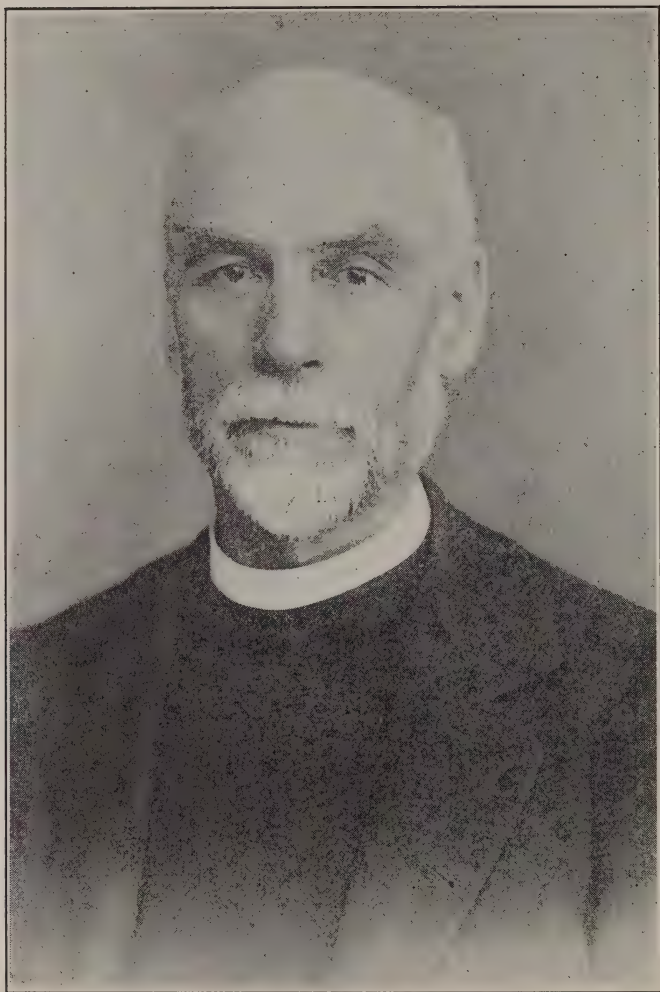
#### THE MEXICAN CHURCH UNDER EPISCOPAL RESIDENTS

A solution was reached at the General Convention of 1886 when, in response to a second and very urgent request, the House of Bishops decided to acknowledge the *Cuerpo Ecclesiastico* as the proper authority in Mexico; following which, the Board of Missions, though unable to make appropriations, appointed a presbyter, the Rev. W. B. Gordon, under the nomination of the Presiding Bishop, to the rather anomalous position of what we might call "Resident", in Mexico. As the Board of Misions had withdrawn its support in December, 1883, until such time as conditions should warrant its restoration, Mr. Gordon's salary was guaranteed by the Mexican League. His duties were to live in Mexico and guide and counsel the local authorities. For almost six years he handled the delicate situation in a very skilful way and succeeded, before ill health made him give up, in reuniting the Independent Church and the *Cuerpo Ecclesiastico*.



CARRIERS





THE REV. HENRY FORRESTER  
*Episcopal Resident in Mexico, 1894-1904*

Mr. Gordon was succeeded by the Rev. Henry Forrester who for ten years, until his death in 1904, was the practical head of the infant Church. He was the kind of man that was needed, and under his wise, firm guidance, the task begun by Mr. Gordon was completed and the Church in Mexico made ready for a Bishop.

#### THE AMERICAN MIGRATION

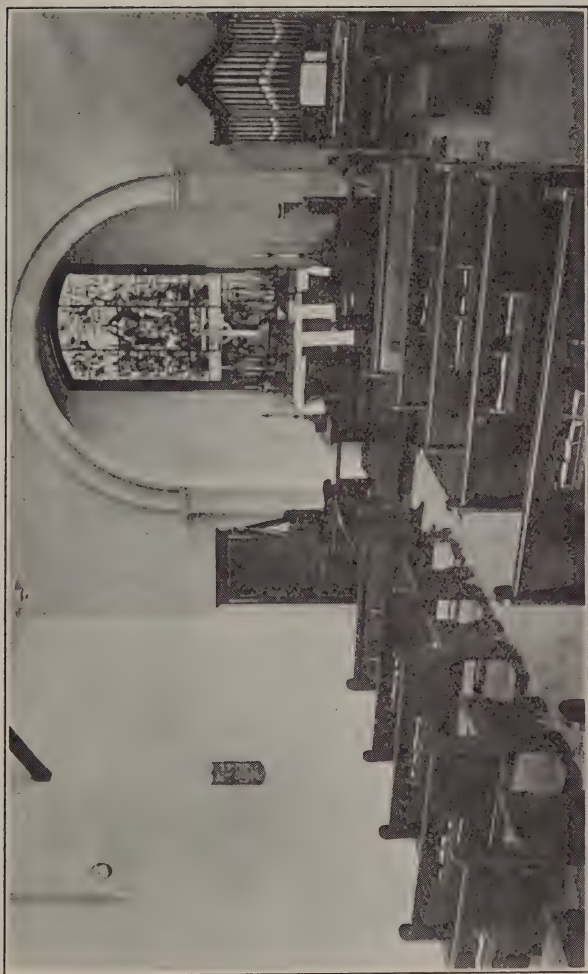
Shortly after the resignation of Bishop Riley and while the Mexican Commission was engaged with the ecclesiastical situation in Mexico, Bishop Elliott of Western Texas who had been one of the two financial investigators for the Commission, made another visit to Mexico. While there, he was of great assistance to the distressed Church. He wrote the Mexican Commission, "The work among the Indians (Aztecs) outside Mexico City is very encouraging and the desire for pure religion real and spontaneous. I think Mexico the most promising of our foreign fields." In Mexico City itself, he organized, under the name Christ Church, the congregation of Americans and English who had been worshipping under the guidance of Mr. Butler.

Bishop Elliott's interest in Mexico had previously manifested itself in other quarters. When, late in 1883, a large migration of Americans from Texas to Mexico occurred along the line of the Mexican Central Railway, he called the attention of the Church to its obligation to follow these people with its ministrations. So forcefully did he argue his case that the Board of Missions immediately appropriated \$2000 for the work, placed Bishop Elliott in charge, and in April, 1884, appointed the Rev. George S. Gibbs of Xenia, Ohio, as missionary to Monterey and Saltillo to work among the rapidly growing American colony in those places.

This was but the beginning of a widespread American migration into Mexico. Bishop Kendrick con-

cluded the account of his 1898 visit to Mexico with the words, "English speaking people are to be found in thousands in the northern States of the Republic of Mexico, interested in railroads, electric light plants, and machine shops. Monterey, Tampico, San Luis Potosi, Durango, Torreon, Saltillo, and Chihuahua, are places that should receive our attention." Monterey with a population of 75,000 was the most American city in Mexico and early attracted the Church's attention. Gradually a congregation was organized, in 1899, numbering 142. They were, however, without adequate Church accommodations though \$500 had been promised toward securing a site for the church. Saltillo was three and a quarter hours distant from Monterey. A room was secured and fitted up for services and the congregation which numbered over thirty was visited monthly. It is hard to imagine the difficulties of establishing this work. The situation of Saltillo was typical. It was first proposed to hold services in a room of a private house. When the resident went to see the owner in regard to holding services in the house he most emphatically told her that he would not allow Protestant services to be held on his property. He also said it would be impossible to rent a room, for any Roman Catholic who rented a room or house for that purpose would be excommunicated from the Church. This difficulty not only hampered the work among English-speaking people, but was also one of the greatest hindrances to progress in the Mexican Church. The only way in which it could be overcome was to purchase property. This was prevented by a lack of funds.

San Luis Potosi and Chihuahua each continued a good sized American colony. On the occasion of Bishop Kendrick's visit, in 1899, committees were appointed in each place to formulate plans for the inauguration of regular Church services. Chihuahua was a rapidly developing city, a place of importance



INTERIOR, ST. MARY'S CHAPEL, CHIHUAHUA





THE RT. REV. HENRY D. AVES, D.D., IN 1904  
*First Bishop of Mexico, 1904-1923*

on the Mexican Central Railway. Torreon, with at least 300 English-speaking people, also offered an opportunity. For a time it was thought best to concentrate on Torreon and develop it into a strong centre with a resident priest. In 1899, however, it was receiving only occasional visits from Dr. Bates.

The American congregation organized in Mexico City by Bishop Elliott grew. In May, 1899, Bishop Kendrick formally opened their new church building, though a large debt prevented its consecration. Americans in other centres also attracted the Church—Monclova, a railway town between Torreon and Eagle Pass; Aguas Calientes, Guadalajara, and Tampico.

#### THE MISSIONARY DISTRICT OF MEXICO

This work among Americans developed steadily but was hampered by the lack of the constant and continuous oversight which only a resident Bishop could give. The episcopal agent in Mexico, the Rev. Henry Forrester, could give this work only such time and attention as the pressure of his primary duty to the Mexican Church would permit, and the occasional visits of the Provisional Bishop of the Mexican Church were hardly frequent enough to give the work the careful oversight which it demanded. The need for a resident Bishop was slowly impressing itself upon the Church in America, and at the General Convention held in 1904, in Boston, the Missionary District of Mexico was created. To this new see, the Rev. Henry D. Aves, rector of Christ Church, Houston, Texas, was elected. His consecration followed almost at once on December 14, 1904, in the church of which he had been rector.

It must be noted that the Missionary District of Mexico was created in order to care the better for the growing American population. This was Bishop Aves' prime responsibility and only incidentally was he to counsel the Mexican Church which retained its

autonomous existence. So successful was this American work under his guidance that the Mexican Church was eager to experience a like development.

#### WORK AMONG MEXICANS, 1886-1906

The situation in which that Church found itself in the last decade of the nineteenth century was difficult and trying. On the one side, there was Romanism of an unfortunately low type, while on the other hand, there were various weak and struggling Protestant missions presenting, to the Mexican eye, the spectacle of warring sects. The vast mass of the better educated men had no faith in either and paid no attention to either except as a matter of policy; the comparatively few who had any real interest in religion took refuge in Positivism or Spiritualism or some other of the many *isms* of the times, or else turned to Freemasonry as a means of spiritual expression.

In the midst of these various forces, the Mexican Church was, humanly speaking, small and weak; but she stood firmly and boldly for the Catholic Faith, the apostolic order and ordinances, and the saintly life taught in the New Testament. The future of this native Church depended on the action of the Mexican people themselves—upon whether or not they opened their minds and hearts to the truth. The only thing that could prevent the Mexican Church from saving this people if she followed her course would be that the people would not be saved.

Of outstanding importance in the work of the Mexican Church was its educational effort. Mention has been made of the Theological School early begun in Mexico City for the training of Mexican youths for the sacred ministry. This effort, abundantly successful as far as extremely limited means would allow, together with the boys' school in the capital were consolidated as the Dean Gray Memorial School



MEXICAN BOYS PLAYING MARBLES



MEXICAN BOAT





CUERNAVACA



A BUSY CORNER IN TACUBA

and Seminary. This school and the Mary Josephine Hooker School for Girls were undoubtedly the backbone of the Mexican Church and the foundation upon which any future success would depend. It was therefore exceedingly unfortunate that the Dean Gray School frequently found itself in such financial straits as seriously to curtail its work. In 1898, the entire lack of funds forced the school to close for a year. Such were the hardships which the national Church had to undergo, deprived as it was of resident Bishops and any aid from the Board of Missions.

The Hooker School was also embarrassed by lack of funds, but it nevertheless progressed steadily under the guidance of its founder until her death in 1893. Miss Henrietta Driggs, for many years Mrs. Hooker's assistant, was then placed in charge; and with the able help of Miss Forrester, sister of the Rev. Henry Forrester, she carried on the school. In 1899, it was in an admirable condition and reported an attendance of 36 boarding pupils. In order that the graduates of the School might continue their studies in the Government Normal School, an Annex to Hooker School was begun in a rented house directly in front of the Normal School, Toluca. There, girls who had finished the six years' course might live while pursuing their normal course. On January 2, 1903, the Annex opened with 11 girls in attendance.

The day schools, of which there were six with a combined enrollment of 143 children, were not so satisfactory. Poverty was their greatest handicap, though other obstacles such as the lack of interest in the schools on the part of parents and the constant moving about of the people, made their work trying and unsatisfactory.

It will be remembered that the Board of Missions withdrew its small grant of aid to the Mexican Church during the troublous days following Bishop Riley's

resignation. Thenceforth, there was not a phase of the work which was not seriously hampered by lack of funds. Perhaps no work suffered so much as the evangelistic. The widely scattered congregations, often with only occasional ministrations from a priest, were in constant want of an adequate Christian literature for the nurture of their spiritual lives. Almost nothing could be done to meet this urgent need though, in 1898, there was begun the publication of a small monthly paper *La Buena Lid* for the dissemination of Church information and teaching.

It is difficult to imagine how desperately poor the Mexican Church was. When, in 1898, three new congregations were organized in as many State capitals, money was lacking to success. One town was completely abandoned and in the other two the work was hampered by poor accommodations. The Church of San José de Gracia in Mexico City faced a critical situation in 1899. An earthquake so damaged the building that the authorities ordered it to be closed. And, what was worse, the Church was so encumbered with debt and so lacking in the means for repairs, that a forced sale seemed likely. This catastrophe fortunately was averted.

Financial stringency several years later brought another crisis. In order to meet it, Mr. Forrester reluctantly gave his consent to the sale of the American church at Puebla. Incidents similar to this could be related from every quarter. Means were everywhere lacking to provide the necessary buildings and workers not only for existing work, but to meet urgent calls from unoccupied places.

Poverty, however, was not the only serious impediment. Mention has been made of the antagonism of the Roman Church to the Mexican Episcopal Church. As late as 1903, it was not unusual to find

in Roman Catholic papers in Mexico such items as:

IMPORTANT NOTICE  
THE HOLY BIBLE  
VERSION OF  
CIPRIANO DE VALERA

is prohibited! No Catholic must buy it, or accept it, or retain it, or read it. There is grave obligation to tear it to pieces, burn it, or deliver it to a priest that he may destroy it.

BEWARE OF THE HERETICS!!

The version here mentioned was the one published by the British and American Bible Societies and in general use. How generally the admonitions of the Roman press were observed is seen in the frequent accounts of violence of which the following is typical: In a small town, a man offering Bibles for sale was enticed into a house, where he was ill-treated and his Bibles torn to pieces and burned.

Thus handicapped on every side, the Church had struggled on, ever keeping faithful to its ideals and constantly keeping alive the idea of a national Church which evidently appealed to the people and won their regard. The absence of regular episcopal oversight was a great handicap. Without such leadership, the Church's claim to being a national Church must necessarily be somewhat discounted. This was recognized by the Mexican clergy and friends of the Church, and by none more so than the Rev. Henry Forrester.

In 1901, at the request of the Presiding Bishop, Bishop Doane of Albany had visited Mexico and become convinced of the great necessity and value of the native Church. Upon his return he wrote:

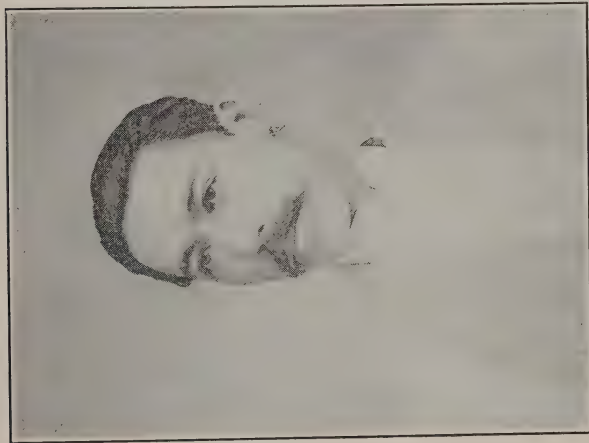
"It would clearly be wrong to the verge of impossibility and crime to think of withdrawing our hands from the effort of this work now, incessant and unnumerable as have been its anxieties and hindrances.



. . . What we are doing to try to build up, first with material assistance, and then with our ecclesiastical recognition, a national autonomous Church of the Republic of Mexico. And when the Synod shall see its way clear to ask for the consecration of Bishops of their own election, so as to present the Church there in its complete order, and to administer the discipline and authority in churchly ways, I greatly hope that our Church will not be found wanting in its readiness to give them an episcopate of their own."

Later in the same year, the Synod of the Mexican Church determined to designate three presbyters for the episcopate and recommend them to the American Church for consecration. The men selected—two Mexicans and an American—were the Rev. J. A. Carrion, the Rev. F. Orihuela, and the Rev. Henry Forrester. Mr. Carrion, like most Mexicans, had been reared a Roman Catholic. Early in life, he had questioned its teachings and had joined the Reform Movement under the influence of Mr. Perez, one of its early leaders. Mr. Orihuela, on the other hand, was the son of one of the first priests of the Mexican Church, and had been ordained by Bishop Kendrick. At the time of his designation as Bishop-elect, he was prefect of the Dean Gray School, an instructor in the Seminary, and the editor of *La Buena Lid*. The third of the Bishops-elect was Mr. Forrester who, as representative of the Presiding Bishop, had probably done more to assist the Mexican Church than any other man, Mexican or American, since the days of Aguas and the other reformers.

These appointments were presented, in 1901, to the House of Bishops meeting in General Convention in San Francisco. They were received cordially and the Presiding Bishop was urged to take order for the consecrations as soon as the necessary formalities were completed. Delay followed delay, and in the meantime, Mr. Forrester died, and General Conven-

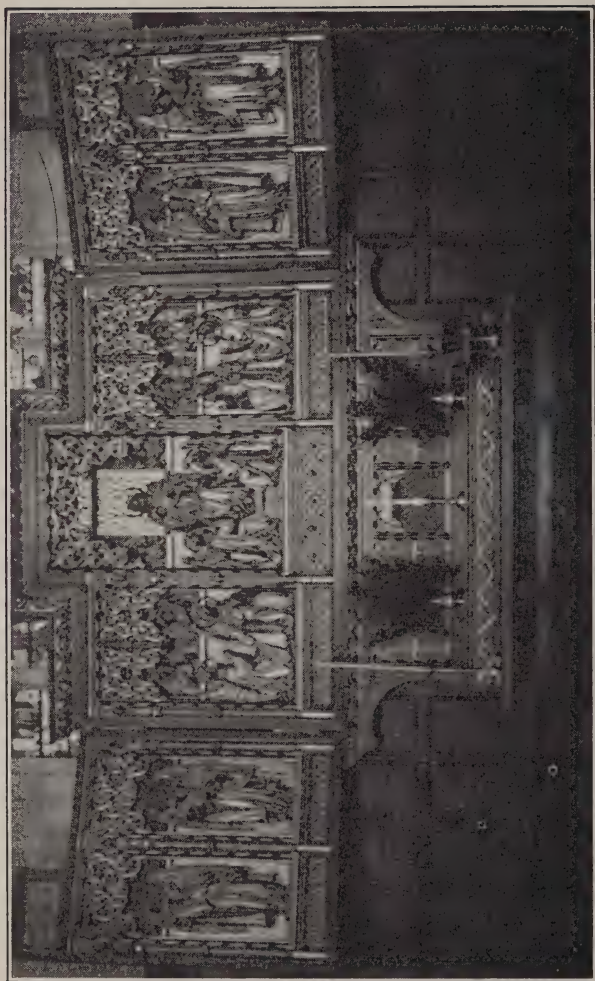


THE REV. F. ORIHUELA

*Sometime Bishops-elect of the Iglesia Catolica Mexicana*



THE REV. JOSÉ A. CARRION



ALTAR AND REREDOS CHRIST CHURCH, MEXICO CITY

tion presently created the Missionary District of Mexico.

Such was the situation in the Mexican Church when Bishop Aves received his commission from the American Church to care for his fellow-citizens resident in Mexico. The native Church felt its weakness, and noting the success attending the work of the American Bishop it naturally conceived the idea of giving up its autonomy and placing itself under his care. Accordingly, in 1906, the *Iglesia Catolica Mexicana* through a Synod representing 33 congregations numbering over 1400 communicants cared for by 13 priests, 3 deacons, and 6 lay readers, passed appropriate resolutions looking to the unification of the Mexican Church with the American Missionary District. The American Church immediately acceded to this request and the Provisional Bishop of the Mexican Church, the Rt. Rev. Henry G. Satterlee resigned his office.

The first Convocation of the united Mexican and American work was held in Christ Church, Mexico City, April 25-28, 1906. At this meeting, the Constitution and Canons of the Missionary District of Western Texas were adopted as the authority in the Missionary District of Mexico. The Convocation further asked that Mexico be apportioned \$250 gold for the general missionary work of the Church. A survey of the District presented at this first Convocation showed that there were 61 congregations, of which 34 were Mexican and 27 English speaking; 28 clergy of whom, 16 were Mexicans and 12 Americans; 11 church buildings, all but one of which were for Mexican congregations. The communicants numbered about 2000, of whom less than 600 were English speaking. This latter group, however, in 1906, contributed \$24,349 Mex. of a total amounting to \$25,768 Mex. The financial strength of the English-speaking group in the new District could not but be of great assistance to the struggling native congregations, while



the spiritual vitality of the latter group would, it was believed, influence the development of the whole work. In order to bind the whole District more closely together a District magazine, entitled *The Church in Mexico*, was begun.

#### THE EPISCOPATE OF BISHOP AVES

Bishop Aves brought to the Church in Mexico a renewal of life. Although the English-speaking congregations faced an acute problem in the shortage of clergy and in the almost entire absence of church buildings, the work progressed under the new Bishop's leadership. St. Mary's Mission at Chihuahua the capital of the State, organized in 1902 by Mr. Forrester had been in 1908 without a rector for more than a year. Services, however, had not been suspended, and under the guidance of a lay reader purchased property in the very centre of the town upon which to erect a church. Two years later, a church and parish house were completed and fully equipped. A parish library of some 800 volumes was established and became the social centre of the American colony of the region. In no place outside of Mexico City were services in English maintained as in this town, the centre of a great mining, cattle-raising, and agricultural country. At Monterey, St. Paul's Mission secured a site near the Alameda and St. John's Mission, Torreon, raised \$2000 toward the purchase of property. A disastrous flood in 1909, postponed the carrying out of a building project in Monterey, but the congregation went on in temporary rented quarters on the main street. By 1909 also, the removal of the American colony from Torreon influenced the making of Gomez Palacio the centre of the Church's work in that region. A large attractive house was leased for Church purposes on the main street, close to the electric interurban trolley which made Torreon and Lerdo easily accessible.

At San Luis Potosi, a conveniently located site suitable for a church and rectory were given the Church, and at Valerdena, a mining camp, which promised to attract a large colony of English-speaking people, a small church was erected through the generosity of a New York Church-woman. Another church, erected at Chapantongo, was consecrated in February, 1909.

The Mission of the Holy Trinity at Oaxaca passed through many and great tribulations in the way of evictions and efforts to secure a place for worship. When the Rev. William Watson succeeded the Rev. G. L. L. Gordon he was met with the frank avowal by some of the more influential Americans that it was useless for him to come there to organize a congregation, for it had been tried and could not be done. Mr. Watson, however, was not deterred. He kept his own counsel and went to work. He rented a room for services. A few attended. He was soon notified that the room must be given up. He succeeded in renting another room and began a Sunday School. Again he was ordered to vacate. After a time, another room was rented and a new beginning made. In the meantime, a denomination with a native mission in Oaxaca entered the English-speaking field, canvassed the city, and advertized regular services and Sunday School in their own church building. Mr. Watson was again advised to abandon his venture as the odds against him were too great. He had no such intention even though he soon experienced another eviction. Sometime later, on a visit to Puebla, he met Bishop Aves who inquired concerning the work at Oaxaca.

"Well", was Mr. Watson's quiet reply, "I am starting to build a church. I have just had made a \$500 altar and am now having it shipped from Jalapa."

"What! A \$500 altar for Oaxaca? But I thought you had been turned out; that you had no place for

services, and that the people were in despair and ready to quit."

"Yes", replied Mr. Watson, "they are disheartened. What they need is that altar."

"But where will you put it?"

"Oh, it will find a resting place somewhere, and if you will come to Oaxaca Sunday after next, we shall want you to consecrate it."

Bishop Aves went to Oaxaca on the desired Sunday and, arriving there the day before, was informed that the altar was safe and that a room had been secured for the one day. The family living next door had protested vigorously with the landlord against such sacrilege.

On Sunday morning, Bishop Aves entered the extemporized chapel—a small, dimly lighted room with bare brick floor. But there, transforming and dignifying it all, was the altar, an exquisitely artistic product in Mexican cedar. The flowers on the retable were brought by the people next door who had protested so vigorously against the service. As Mr. Watson said, "The Altar did it."

After the service many of the people lingered. It seemed good to be there, it was so like "home". Some who had held aloof fearing failure, were there. On that same afternoon, four men were out looking for suitable rooms for Church services and found them. "The altar did it."

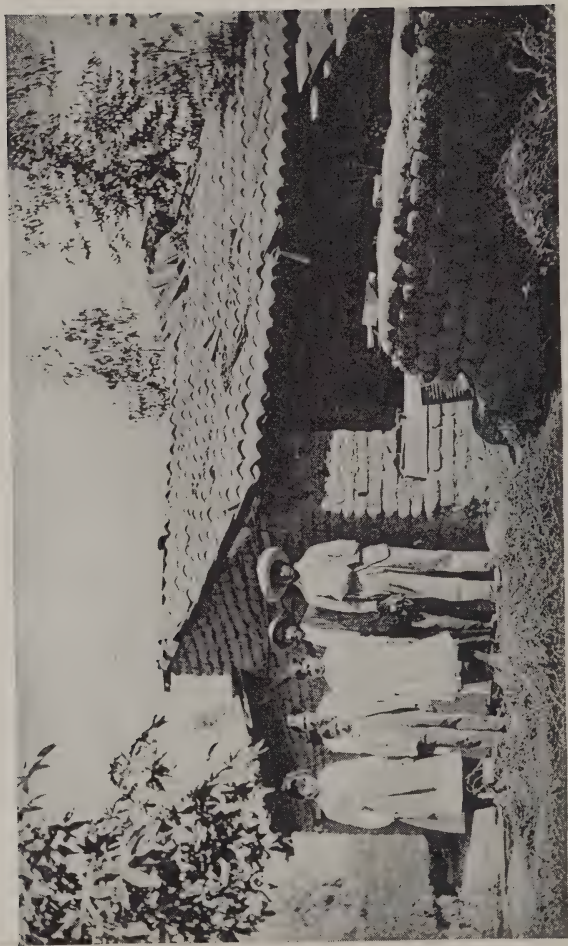
At Puebla, where the American Church had been sold some years before to relieve the financial stringency of the Mexican congregations, services were carried on in a room in the railroad station placed at the disposal of the mission by the station master who was a Churchman. Official Romanism prevented securing quarters elsewhere in this town.

On Saturday, May 5, 1906, the Rev. F. B. Nash visited the historic mining town of Guanajuato.



THE ALTAR AT OAXACA





A MEXICAN PRIEST AND HIS HOUSE.

The next day, he conducted the first service; and, on Monday, two days after his arrival in the town, organized Christ Mission. New missions were also begun during the next few years at Monclava where a colony of some 300 English-speaking people were without religious ministrations of any kind; at Necoxa, the headquarters of a great electric power and light plant eighty miles from Mexico City; at Oaxacania on the Isthmus of Tehuantepec, and at Nacozari, Sonora. Services were also again provided at Cananea.

Opportunities were not wanting in other communities. The Church's services were eagerly awaited in Guadalajara. A Mexican priest had once paid a visit there and the Church's services were well received. A priest capable of speaking both Spanish and English in order to minister to the Mexicans and Americans alike was an urgent need. It was not until 1910 that land for a church was secured. In that year, the West End Co., gave the Church a parcel of land large enough for a church and rectory provided a building was erected within a reasonable time. Nearby, an acre of land was given the Church for an American hospital. Until the new land could be used, a rented building was secured and fitted up for the Church's use.

At Durango, the American congregation under the care of Archdeacon Bates was offered the old San Franciscan oratory and adjoining property for \$12,000. The congregation, however, was without the means with which to acquire this property, worth many times what was asked for it.

From Chamal, in Tamanlijoas, the call came in a letter from a Churchwoman: "We are a small American colony 40 miles from the railroad. We have no Church services and the nearest Roman Catholic church is 12 miles away. I am the only

Churchwoman here, but I have spent some time talking with the Mexicans and they all want Church services and say they will attend and help support them. Some of the Americans of other denominations will also help support the church. I think we can make it nearly self-supporting." Here was another opportunity for a bilingual priest.

Perhaps the greatest need was that on the Isthmus of Tehuantepec. There the commerce of the world converged. No effort of any kind was made to provide the growing population, particularly the employees of the Tehuantepec National Railway, with religious services. In 1909 the Rev. Arthur H. Mellen undertook to minister to five or six congregations in this region.

The American work, like everything else in Mexico, had its focus in the capital. There, too, the stimulus of a resident Bishop was strongly felt. Early in 1906, the \$20,000 debt on Christ Church was paid off, and on the Second Sunday after Easter, Bishop Aves consecrated the building. A few years later, further progress was shown in the erection of a parish building.

Thus the Church sought to minister to its own. The English-speaking work, however, could not be considered firmly established until the many congregations were adequately provided each with its own church building and cared for regularly by a priest of the Church. Without these two requisites, the work remained in a very unstable and precarious position.

These same years under the American Bishop, witnessed an encouraging revival of interest among the Mexicans in their own Church. Bishop Aves in his report for the year 1907-08 wrote:

"A thoughtful view of the political and social state of the country, as well as of the religious

conditions, makes it quite evident that to do a really effective and permanent work in Mexico—a work that will be nationally helpful in strengthening the foundations of the State—evangelistic effort must be supplemented by educational; the Church must be strongly buttressed by the school.

“There are today, practically speaking, only two classes in Mexico, and only one of these is exercising any voice in the general government. But a third class, a middle class, is beginning to emerge through education and the advantages it offers from the great nether *peon* class and this slowly forming middle class must necessarily play a very important part in the nation’s political destiny. To be reliable as a national support this class must be developed under religious influence—under the teaching of a religion that inspires the truest patriotism and is itself devoid of all ambition for political power.

“Another condition closely related to this, and which has a strong bearing upon the need of the Church’s beneficent mission to this sister Republic, rises out of the fact that a very large percentage of the male population is alienated from religion—at least from institutional religion. This has come about very naturally. The State, by its long political struggle with the Church, by its legislative curtailment of many of the Church’s former powers and privileges, and by its present experiment of doing without religion, has seemed to assume an attitude of antagonism to religion. For, in the popular mind, religion means the Roman Catholic Church; and the Roman Catholic Church means religion, and represents all that is commonly known of the Christian religion. And the effect of this apparent attitude of antagonism has been to draw a deep line of political separation between patriot-



ism and religion. For religion, or what is the same thing to the popular mind, the Church, stands for an ambitious political power. It is felt, therefore, that to be a true patriot one must be like the State, free from all religious domination, interest, or sympathy. Hence the condition so prevalent throughout the Republic—the paucity of men subject to the Church's discipline and influence. By so speaking of this condition I do not mean to imply that there is here the open door of present opportunity for the Church to enter and take advantage of a political situation. For if the time ever was when the Mexican Government would have welcomed the coming of a strong religious cult and would have fostered it as a political expediency against the influence of the Church of Rome, that time is past. My meaning is that there is a great need here; a national need for that which alone can conserve the integrity of the public conscience; a need which will become more acute as the years go by for that which will inspire a purely disinterested patriotism; a need which, I believe, the Church of the Anglican Communion can supply as no other can by teaching a religion that fosters an enlightened and loyal citizenship—a religion that is wedded to morality and is free from the taint of commercial greed and the lust for political power.

“The first step toward meeting this great need should be the establishment of a strong representative centre of religious learning and teaching in Mexico City.

“In St. Andrew's College, we have the promising germ of such an institution, and nothing more—a little school of less than a score of young men and boys living with their teachers in rented apartments. And yet upon the development of this little school to which we must look for the education of our



ST. ANDREW'S INDUSTRIAL SCHOOL AND SEMINARY, GUADALAJARA



CHAPEL AT XOCHITENCO



SOME ST. ANDREW'S BOYS

clergy, the future of our native work must mainly depend."

The equipment of St. Andrews' School was a constant handicap. The next year, Bishop Aves wrote: "Until we are better equipped for the development of a native boarding school for boys and young men, it will be the Mission's policy to confine St Andrew's School to the education of postulants and candidates for Holy Orders and of older boys of superior merit as are selected from our mission schools." A few years later, the School was moved to Guadalajara in order to take advantage of lower living costs and the more favorable climate of that place.

The Mission Schools from which superior pupils were selected for further training at St. Andrew's were being rapidly established in many parishes, although a lack of suitable teachers was frequently a serious deterrent. On July 1, 1908, parochial schools were begun in Joquicingo and Tlalmimilolpan and placed in charge of graduates of the Hooker School. Other schools were established at Humini where the enrollment doubled in 1909; at Encenillas where a stone school-building was completed; at Teloloapan where a school with 60 pupils was maintained in a rented building; and at Maravillas. In almost every case, the congregation provided the building for the school and part of the teachers' support. Thus the annual cost of seven schools including eight salaries and the rental of a building at Teloloapan, was only \$1,540, or \$191.43 per school. These schools, however, did not meet the need. Everywhere were congregations eager to establish parochial schools, but the demands could not be met owing to a lack of teachers.

The teachers available were almost entirely the product of Hooker School, and gladly served the



Church for \$12.50 a month even though they could have secured very much higher wages in government positions which were offered to them.

Unsanitary conditions and overcrowding made the Hooker School buildings increasingly inadequate. Too small for its limited enrollment in 1905, and with no quarters for its industrial department which included needlework, stenography, typewriting, etc., a change was imperative. Accordingly, in October, 1908, the old property on the Calle de Mina was sold for \$25,000 gold. This money, together with a few additional gifts, provided sufficient funds for the purchase of six acres in Tacuba, a suburb of Mexico City easily accessible by trolley, and the erection of suitable buildings. Until the new school was ready, temporary quarters, comfortable but somewhat cramped, were rented at Cuarta Calle Arboles 23, Popotla, a short distance from the new Tacuba property. Certain obstacles, however, arose which delayed building on the new land.

Progress was also made among the Mexican congregations. Tangible evidence of this was marked in building activities during the years 1906-1910. Largely through the efforts of a single layman, a small stone church was erected at Maravillas, near Nopala, where a congregation had been recently organized by the Rev. Samuel Salinas. The new church was said to be the most handsome in the native field. This congregation grew so rapidly, however, that within a few years the new church was entirely inadequate and an additional room adjoining church and school had to be erected. During the week this was used by the school, and on Sundays by the congregation.

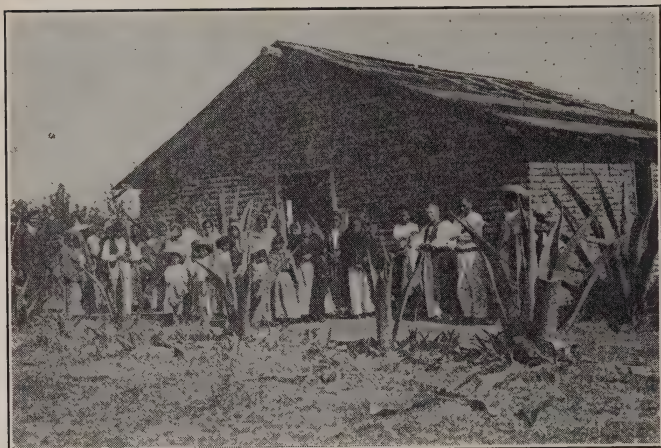
A similar growth was evidenced in Nopala, itself once a stronghold of Roman Catholic antagonism.



ENTRANCE, OLD HOOKER SCHOOL BUILDING



HOOKER SCHOOL, TACUBA, MEXICO CITY



HUMINI'S FIRST PLACE OF WORSHIP



SCHOOL AND CHAPEL, HUMINI

There it was necessary to enlarge the church one-third; this, in spite of a distressing famine which spread over the region as a result of a September frost which destroyed the annual grain harvest.

The peak of building operations was reached in 1910 when many new churches were begun. The corner stones of churches were laid at Amecameca (February 3, 1910), Santa Maria Tlalmimilolpan (February 11th) for an Indian congregation, and Mimiapan (February 12th).

At San Pedro Martir, the enlargement of the church was an urgent necessity. The congregation was eager to undertake it and in order to do so rented a piece of land in common, the harvest from which was devoted to enlarging their church. Outside of Mexico City, at Joquicingo, a new church was completed entirely through the labor and efforts of the congregation except for a small grant from the Bishop. It was said to be the largest church outside of the capital.

The work spread into new centres. In Tlaltizapan, seven kilometers from Jojutla, some thirty people, after studying the doctrine, discipline, and worship of the Church, petitioned to be organized as a mission. This was an entirely spontaneous and quite deliberate move on the part of the people and gave some evidence of the growing strength and attractiveness of the Church. It was impossible to assign a minister to these people at once, and for some time they were served from Jojutla. Similar requests came from El Oro, a mining centre, and Techuchulco where the people promised to build a church as soon as they were received as a mission.

A new church was also planned at Cuernavaca. Our church there had been next to the site for the new market. Part of the property encroached



on a market entrance and was accordingly condemned. The government, however, offered the Church the choice of cash to the amount of the appraised value of the condemned property or a site elsewhere with a replica of the present building. As the property on which the mission residence stood was directly across the street, centrally located, and sufficiently large to accommodate a church building, the cash offer was accepted and plans made to erect a building on the Church's own property.

Famine and flood had visited various parts of Mexico during these years, but in spite of the attendant hardships there had been no apparent diminution of the Church's advance. It had, however, opened the way for a new and wider sphere of usefulness for the Church—to help the helpless to self-help. To this end, there was established at Nopala, in the heart of the poverty stricken district of Hidalgo, a House of Industry. Equipped with sewing machines, an opportunity was offered to many widows and other destitute women and girls to become self-supporting by making garments for the market from native cotton goods provided at cost.

In Mexico City, steps were undertaken by Deaconess Affleck toward the establishment of settlement work in the neighborhood of the Church of San José. In addition, a temporary refuge for girls out of employment was provided in an eight-room house.

The whole advance of the Church, encouraging as it was, was greatly hampered by an inadequate Spanish Christian literature. This lack was especially apparent in the Church's educational work where there was almost nothing available in the language of the people. Until this need could be

filled, the advance of the Church could not be anything but a lame and crippled attempt.

That the Church was able to make the progress that she did was due in large measure to the peaceful condition of Mexico, and the security for life and property which prevailed throughout the land under Porfirio Diaz. Under Diaz, Mexico, which for centuries had been characterized by robbery, banditry, and violence affecting its travel, its business, and even its architecture, became the safest country in the world, without exception. "It was policed by some 3,000 rurales, a small number of municipal gendarmes and a reserve army of insignificant proportions. This peace was not a forced one, but spontaneous and natural, after the first year of the dictatorship. Order, work, peace, well-being, had transfigured the nation. It stood in 1910 as the fairest and brightest example of Hispanic American solidity.

"The miracle appears the greater in view of the methods whereby Diaz perpetuated his rule. In a so-called republic, which had shaken off the forms of despotism, a man who fought through two revolts to establish freedom of elections ruled the land over a third of a century with a power never once derived from a legitimately conducted election but always nevertheless resting on the known consent of the governed. Diaz had no precedent in Mexican history; few of the benevolent despots of eighteenth century Europe equalled his majestic performance. He won the hearts of his people, who long loved him while they feared him, who admired him when they wished his government ended, and who respected him in exile and mourned him in death."\*

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\*Priestly, *The Mexican Nation, A History*, p. 393.

## · REVOLUTION

Despite the happy condition of the country there was a growing antagonism to the Diaz regime. Diaz, himself took cognizance of this and in his famous Creelman interview published in *Pearson's Magazine* for March, 1908, declared that Mexico was now ready for democracy; that he would welcome the formation of a political party which should put forward an opposition candidate; and that he would surrender the power to such a candidate if legally elected. This was an electrifying statement. It amazed all America, including Mexico. It started a whirl of political agitation. In the autumn of the same year, Madero turned the situation cleverly to his own advantage and published his famous book, *The Presidential Succession in 1910*. It was a mildly expressed protest against the Diaz regime, though like all public utterances of the epoch, it abounded in adulation of the declining executive. It was, on the heels of the Creelman interview, a clarion call to rebellion.†

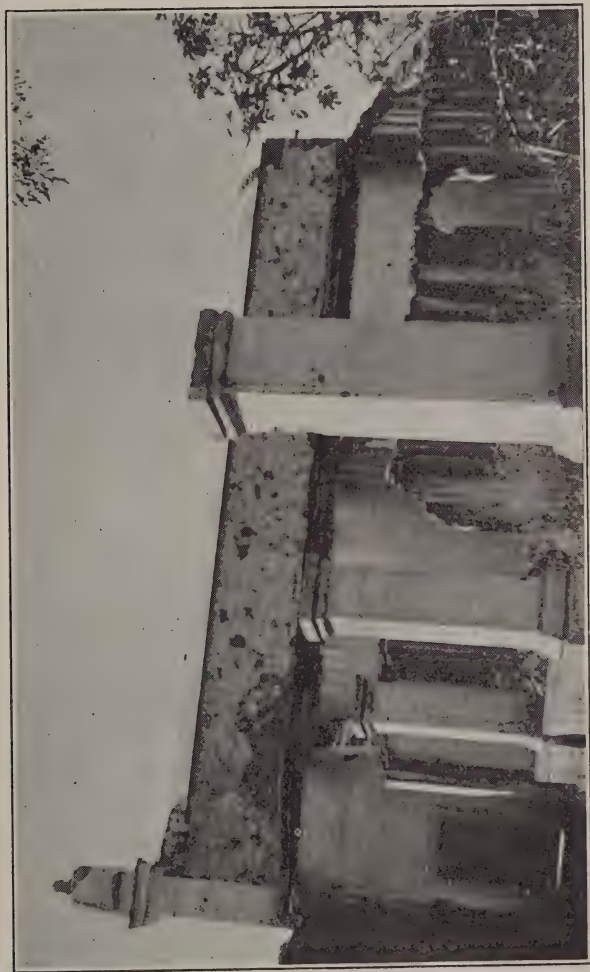
New political parties—the Democratic and Anti-Re-electionist Parties—sprang up headed by ambitious leaders. Agitation ran high, and in the winter of 1910-1911 the Revolution which was to wrack Mexico for the greater part of the decade broke out. By May, 1911, the position of Diaz became untenable. He accordingly abdicated and the overthrow of the Government followed immediately.

In commenting on the Revolution, Bishop Aves wrote:

“Both the causative conditions which produced the revolution and the general results effected by it reflect the nation's great basic weakness—the ignorance and poverty of the people.

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†Ibid, p. 396.



SAN JUAN CHURCH, SAN PEDRO MARTIR, IN RUINS



A MEXICAN SERVING GIRL



A MEXICAN BEGGAR



“By reason of the rapid development of the country industrially and commercially, and some limited opportunities for education, a middle class composed of artisans, tradesmen, clerks, professional men, teachers, etc.—people having some degree of education and some property—has been slowly developing until it represents at the present time about one-fifth of the adult male population of the country. From this class chiefly has come the ambition and courage to insist on the civil rights provided by the nation’s organic law.

“Whether the passing political convulsion is a national birththroe that presages the speedy realization of the governmental ideal conceived in the mind of Benito Juarez and his compatriots in a truly popular, representative administration, remains to be seen. To those who realize that for such a form of government there is the imperative need of a citizenship that is both conservative and responsible by reason of its intelligence and its property interests, there are grave misgivings in view of the fact that nine-tenths of the people have had no schooling in the principles of self-government or experience in the exercise of political privilege (except in the payment of taxes and involuntary service in the army), and in view of the fact, also, that extravagant expectations have been created in the minds of the masses by the promulgation of a socialistic teaching that is too crude and radical to be peacefully realized.

“Such, in a word, is the general situation; and the inner significance of it is a great national need that offers a timely occasion for fraternal Christian service along educational lines—a service that would be twice blessed in that it would help a nation toward a good destiny by giving to its citizenship the sanity of Christian enlightenment. Much

splendid work has already been done along this line by the several Christian missions from the United States who have been the means of freeing many of the untaught and destitute millions from the bondage of their abject state by equipping them for the better opportunities of self-help and by giving them the Christian ideals and ambitions that make for safe and useful citizenship; in a word, they have been helping to fortify the social foundations of the state at their weakest point. We, as a Church, should have a larger share in this work than we now have."

As the Revolution developed, it became more widespread and acute and touched every district in which the Church conducted work. Even in the first year, the cutting of railroad lines and other means of communication made it impossible for Bishop Aves to visit the various missions. As the turmoil increased, it was not unusual for the Bishop, as well as for other workers, to be marooned for weeks and even months in the place where they happened to be at the moment. A typical example is recorded in a letter written from Mexico City in December, 1914, by one of the American clergy there:

"They say that the mail for the States is going to be sent out. I don't know how that may be, but there is none coming in yet. I think that it was the second or third day after you left that the trains to Laredo stopped running. Then, just a week to the day after your departure, was the last train to Vera Cruz; so it will be three weeks next Wednesday that we have been absolutely cut off from everywhere."

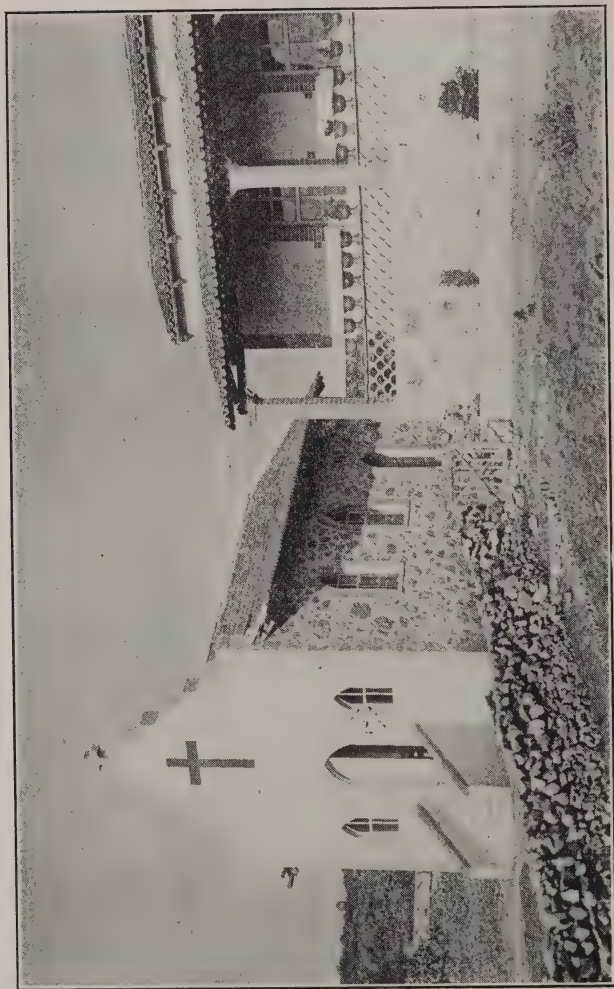
Bishop Aves was marooned at his home in Guadalajara for nearly a year.



MISSION SCHOOL, SAN MIGUEL EL ALTO



SCHOOL BOYS AT SAN MIGUEL EL ALTO



CHAPEL OF SANTA FÉ AND HOUSE OF HOPE, NOPALA

This state of affairs naturally brought a large part of the Church's work to a standstill. In addition, much damage was done, not only to the Church's property but to the Mexican people themselves through looting and pillaging. While Bishop Aves was marooned in Guadalajara, the Villa forces entered the city. The bandits entered the Bishop's house and the entire family was kept under cover of guns while he and his little daughter Mary were led about the house and compelled to unlock whatever hiding places the robbers desired to look into. Watches, jewelry, silverware, clothing, and money were taken, but the family was spared further indignity.

This was but one case of the plundering to which individuals, mission schools, hospitals, and churches were constantly subjected during the Revolution. The writer, quoted above, continued his letter: "All the Carranzistas, except Blanco's bunch, left here for Puebla, Orizaba, etc., between the 11th and 18th. They carried off everything: pictures, carpets, curtains, furniture from the Palace and the public offices, presidential chairs and all. They did not bother to take curtains and things down, just ripped them down and left the rags hanging. They took all the stamps from the Post office, the presses to print stamps and money on, the machinery from the offices of *La Tribuna* and *El Diario*, stripped the treasury of every centavo, made a clean sweep of everything."

And so everywhere, as the Revolution dragged on from year to year, first with one leader in control and then another, plundering, looting, pillaging, violence of all kinds swept over the nation penetrating even to the most obscure villages and hamlets. Not unnaturally it had a serious effect upon the Church's work.



One of the most serious results was the general exodus of Americans which began almost at the outset of the disorders. Within two years after the outbreak of the Revolution, ten English-speaking missions and the Guadalajara hospital, established on the eve of the disorders by the Rev. Allan L. Burleson, assisted by three Hooker School graduates, were suspended and two priests and one nurse were permanently retired from the country. Those Americans who remained during the first years, finally joined the exodus in 1913 and 1914 when rumors of war between the United States and Mexico arose over border troubles between the two countries. As the Revolution progressed, mission after mission was forced to close until, finally, the only places maintaining regular services for Americans were Mexico City, Guadalajara and Chihuahua, with occasional services at Puebla. In Guadalajara, services were not only maintained but a greatly needed church building for the English-speaking congregation was completed in 1917, on a central, well located site secured several years earlier. Guadalajara was, however, an exception to the general condition prevailing in the English-speaking work. That situation—returning congregations with neither men or buildings to receive them—gave the leaders grave concern for the future of the work when peace should again be restored. It was, indeed, a serious problem.

Early in the Revolution, upon the resignation of Archdeacon Harry G. Limric to undertake work in Cuba, the Rev. A. H. Mellen was appointed Archdeacon in charge of both the Mexican and English-speaking congregations.

With these general conditions in mind, some attention must now be given to the actual work of the Church during these crucial years. Unlike the work



MEXICAN WASHING PLACE



LEARNING TO WASH, HOOKER SCHOOL LAUNDRY



CLOTHING THE NAKED, HOUSE OF HOPE, NOPALA

among the English-speaking residents, the work among Mexicans, while seriously hampered, was not brought to a standstill. The building projects begun before the Revolution, were brought to completion as soon as possible. The churches at Mimiapan, Santa Maria Tlalmimilolpan, and Amecameca were finished—the last-named, the Church of La Encarnacion, being consecrated on March 25, 1911. Between December, 1911, and July, 1912, new missions were opened at Tlalpujahua, an Indian town near El Oro; at Tlalcamulco, a large Indian town about twelve miles from Guadalajara; at Tampico; and at San Angel, a suburb of Mexico City. New building operations during this period included the erection of the Chapel of Santa Fe, Nopala, for the House of Hope, the cornerstone of which was laid on St. Matthias' Day, 1912; and the building of a combined church and school building at San Miguel el Alto, Michiocal. As the Revolution subsided and peace was becoming every day more certain in 1917, the Church made a most encouraging advance in the State of Jalisco. Under the Rev. E. Salinas assisted by two Mexican deacons and a student postulant, the Gospel of Christ was carried into many communities in this State which had formerly been without the Christian message.

Encouraging as all this was, the Mexican work was not without its many handicaps brought on by the Revolution. The work was subject to serious interruptions. Congregations were scattered; the clergy were frequently required to abandon their posts, or were isolated behind impassable lines and without any communication with the outside world whatsoever. On the other hand losses from robbery, while frequent, were not serious, since places of worship were generally respected. Only

at San Pedro Martir was San Juan Church badly damaged and despoiled.

Commenting on this situation, Bishop Aves wrote in 1916:

“Despite all interruptions, the native clergy have held to their work with a remarkable persistency and courage. Though often obliged to retreat with their families to the larger centres, they have returned to their posts as soon as a way was opened, and several of our clergy who declined to seek safety by flight endured great sufferings and narrowly escaped the fate of supposed spies.”

Everywhere, the people were increasingly eager for Church schools. This was, indeed, fortunate, as the future of the Church in Mexico rested not only upon a Mexican ministry but equally upon a well trained laity. So anxious were the people for schools, that at places such as Santiago Loma land was provided for school purposes, and at Encenillas a stone building was erected capable of caring for 75 pupils. This school, as was usual, was placed in charge of a Hooker graduate. Schools were also begun at Amecameca and San Miguel el Alto.

Of foremost importance to the educational work were the Hooker School and St. Andrew's School and Seminary. Despite the disordered condition of the country, the cornerstone of the new buildings for Hooker School in Tacuba was laid on July 16, 1912, by the wives of the American and British ministers to Mexico, Mrs. H. L. Wilson and Mrs. F. W. Strange. By January, 1913, the new plant was two-thirds completed and ready for occupancy. With the enlarged equipment, plans were made for the development of the School's industrial work by the introduction of courses in domestic economics and commercial training. The new plans called for the separation of the home and educational de-



partments, with Miss Driggs as house principal and Miss T. T. McKnight, who went to Mexico in September, 1912, as educational principal. But on January 1, 1913, and before the new buildings were opened, Miss Driggs resigned after thirty years' service in Mexico. Her resignation was accompanied by that of all her teachers, and the School was faced with the necessity of recruiting an entirely new staff. Fortunately, two admirable women, Miss Claudine Whitaker and Miss Mattie C. Peters, were found almost at once to assist Miss McKnight in carrying on the School.

In its new environment, the School went along much as usual, the only apparent affect of the Revolution being a curtailment of the enrollment, until the troubles between the United States and Mexico in 1914 led to the withdrawal from Mexico of many of the American missionaries. Although the exact nature of the situation was better understood in Mexico City than in the more remote districts, several missionaries in the capital were allowed to retire, among whom was Miss McKnight. Without a head, it was deemed advisable to close Hooker School temporarily. The School remained closed for nearly two years until the return of Miss McKnight in November, 1915. Upon reopening, it was filled to its utmost capacity by eager girls anxious to avail themselves of the opportunities which it afforded. So great was the demand for entrance, that many could not be accepted and a waiting-list was begun.

Despite a gift of \$15,000 from the Woman's Auxiliary for the completion of the buildings, local conditions prevented all except the most essential improvements.

Day pupils as well as boarders steadily increased, and so great was their influence in Tacuba that,

before long, a chapel was urgently needed in that suburb to meet the demand for the Church's services. But it was not until 1918, after the cessation of hostilities, that it was possible to organize such a congregation.

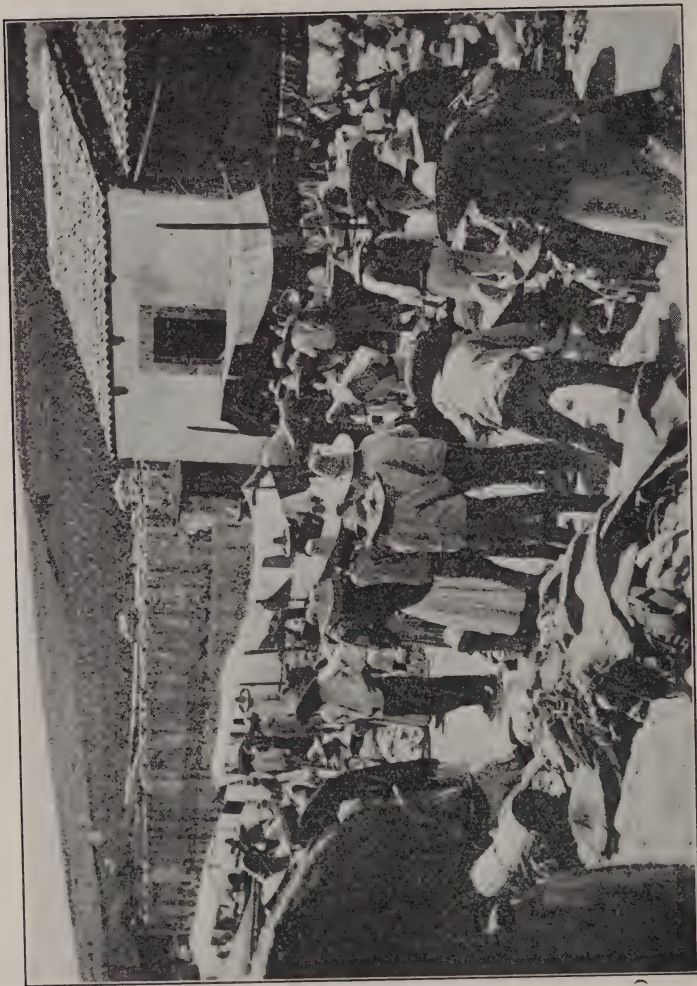
The future of St. Andrew's School was brightened in December, 1911, by the appointment of the Rev. L. H. Tracy as principal. Mr. Tracy had gone to Mexico as a deacon the preceding year. Assigned to St. Mary's Church, Chihuahua, he served his diaconate there and was ordained priest on the Twentieth Sunday after Trinity, 1911.

Another forward step was the purchase of ten acres in a suburb northwest of Guadalajara, easily accessible by trolley from the heart of the city. This land was immediately cultivated, and the profits from the first harvest, together with a \$5000 gift, enabled the School to erect a comfortable school building and to purchase three more acres of land. The new plant, providing accommodations for 60 pupils and consisting of four buildings—two dormitories, a library, and a chapel—was formally opened on the Feast of the Purification, 1914. The School offered industrial, academic, commercial, and theological courses, and aimed to become self-supporting through a required course in practical farming. To this end, each student was given a half acre of land to develop.

The disorders incident to the Revolution and the withdrawal of the American missionaries affected this school, and in May, 1914, it was necessary to close its doors. During the summer, an earthquake damaged the roofs; and before these could be repaired, the interiors of the buildings suffered from the rains. The necessary repairs were completed in January, 1915, and the School was re-



AN INDIAN CONGREGATION



A MARKET PLACE

opened with 22 pupils—an hundred per cent increase over 1911.

It was thought that the opening of the School would make the property less subject to the raids of bandits and robbers. For ten months, the school prospered, and the work of building and farming progressed without interruption; but during the Winter and following Spring the School was subject to renewed depredations. With the coming of Summer, the School farm was enlarged by the addition of three acres and the whole enclosed by a strong wall and fence of brick, adobe, and barbed wire. Several outbuildings, including servants' quarters, stables, laundry, blacksmith shop, etc., were erected, and irrigating machinery was installed on the farm. But due to continuing unsafe local conditions the School remained practically suspended, until 1918, though a few of the old pupils who had no homes were received and some classes were conducted for them.

In a land such as Mexico, the physical condition of the people always presents a most appalling and urgent appeal to the Church. Therefore, in 1910, a gift of \$1,200 from the Woman's Auxiliary for a Mexican hospital, gave opportunity for an investigation of possible locations for such a work. Seven acres of cultivated land in the suburbs of Nopala, on a pleasant hillside facing the southwest, were secured at a cost of \$75, and plans were made for a hospital of 3 wards—two for adults of 8 beds each, and one of 14 beds for children—and the necessary reception, sterilizing, operating and bath rooms, and dispensary. Ground was broken on the Feast of the Epiphany, 1911; the cornerstone being laid on February 2nd, following. Unfortunately, the increasing turmoil of the Revolution then breaking out, interfered with a speedy completion of the hospital, and it was not until March 22, 1916, that



the House of Hope Hospital was formally opened with Dr. Delano R. Aves, a son of Bishop Aves, in charge. The actual buildings had been completed some time earlier, and the House of Industry had prepared the necessary supplies; but the lack of adequate equipment and, what was more important, a doctor, prevented its opening sooner. How urgently the hospital was needed can readily be understood when it is remembered that surrounding the House of Hope was an area of thousands of square miles with scores of towns and villages where there was neither a doctor nor a drug store, where disease and pestilence were entirely unchecked, and where the myriad population was too poor to employ physicians. Bishop Aves, in 1914, wrote most appealingly of the pathetic need of the people:

“The people are not able to give anything appreciable for the support of our (medical) mission; but they have the best possible passport to Christian mercy—helpless need; and they can give in return all that the Great Physician of Galilee received—a grateful devotion.

“On my last visit to our congregations in Hidalgo, I found an epidemic of smallpox and whooping cough, both of which were claiming their toll of death. On the day of my arrival, one family within half a mile of our hospital lost three children by smallpox.”

In the face of these conditions it is pathetic to think of the two long years that were to elapse before the House of Hope could be equipped and manned sufficiently to warrant the inauguration of its most merciful ministry. When the hospital was finally opened, it immediately became evident that it filled a long felt want. It was soon filled to

capacity and the erection of three detached rooms for contagious diseases was made necessary.

Other obstacles to the work, however, were soon to arise. In May, 1917, Dr. Aves resigned to offer himself for service in the medical corps of the U. S. Army. His withdrawal left the hospital without a doctor, and there was no other to take his place. In the emergency, Mrs. A. F. Shults assisted by one student nurse, a Hooker graduate, undertook to carry on the work. Mrs. Shults was a Philadelphia woman, widowed and childless, who had considered returning to Manila where, prior to her marriage, she had been chief nurse in the Government Hospital. She was attracted to Mexico and, after being engaged in private practice for a time, she was drawn by the appeal of the Church's work. At Bishop Aves' request, she undertook the work at Nopala. She later wrote: "I have been around the world several times, but this is the loneliest place I was ever in. Is it not strange—a hospital without a doctor, only a nurse!"

Deaconess Whitaker who visited the hospital sometime after Mrs. Shults took charge wrote: "Mrs. Shults seems to be doing splendid work. The House of Hope could be made a wonderful hospital if we had a really good doctor there. He should be a first class one. He must have a love for human beings because he'll never stand it if he hasn't; and a willingness to make sacrifices. There are no luxuries up there, and it is lonesome. It seems on first arrival like the world's jumping off place—a clump of adobe houses plastered on grass-grown cobblestone streets, three stores, and in the middle of the village the inevitable square plaza, with its church and its market place. You can walk all over the town in fifteen minutes. There are no street lights, no lights anywhere, only lamps and candles; it is half an hour's ride on horse back to

the nearest railroad station; there is no telegraph; there is a little water in the rainy season. The hospital is a fifteen minutes' walk from the village, perched high on a hillside, up a vile and villanous muddy rock road. It is marvelous to see the number and variety of cases that come to that hospital! They come on foot for miles round, or they will be carried on a man's shoulders, or they will come in chairs strapped to a man's back—every conceivable disease and sickness and accident, and every kind of specimen of humanity.

"Mrs. Shults has brought several patients to the city, for lack of a doctor. It was either that or having them die on her hands, so she has brought them with a million and one difficulties. All of them needed the most expert surgery. One case we took to the English Hospital, and four of the best English and American doctors in town looked at the woman, and said they had never seen a similar case in all their experience. More than one doctor after seeing the cases Mrs. Shults brings down, has said if it were not for his town practice he would like to go to our hospital for a year's experience! Truly it is amazing, the work that can and ought to be done up there. Only this past Sunday Mrs. Shults brought down a little girl with infantile paralysis, and persuaded a Mexican doctor to go back with her to help her out with a typhoid epidemic. Two weeks ago she brought down a little six-year-old girl whose father's gun went off, shattering her leg and knee to splinters. The surgeon at the American Hospital says that six hours later amputation would have been necessary, as gangrene had set in, but he is going to try bone grafting. These are by no means isolated instances, but her every day work. She has been there only a short time, and she has had everything to take care of from indigestion to smallpox, single handed, and with

\$50 a week to work with. I know there have been days when she had almost nothing to eat, and she has been putting in every cent of her own salary."

The Church sought in other ways to meet the physical needs of the people. In 1912, Deaconess Whitaker established, in a very poor quarter of Mexico City, *La casa del Sagrado Nombre* (The House of the Sacred Name) as a community enterprise of the congregation of San José de Gracia. Situated in a squalid and destitute section of the city where ignorance, vice, and unsanitary conditions were rife, and offering a most appealing opportunity for social betterment, the House continued throughout the Revolution undisturbed by the turmoil through which Mexico was passing. Perhaps the most conspicuous feature of Deaconess Whitaker's work was a large and well equipped kindergarten, though such activities as the mothers' meetings, the classes for young men and boys, the societies for girls, the home visiting which touched the very heart of the community's social life, must not be lost sight of. In addition to these activities, it was hoped that the House could begin a day school for older girls and, by taking them through the first four grades, prepare them for the Hooker School. During 1915 and 1916, when starvation faced the very poor, the House of the Sacred Name was selected by the Red Cross as one of the chief food-distributing centres in the city. So highly was it regarded by all.

To its many other activities there was added, in 1916, an orphanage of a dozen or more girls rescued from the dead line of the slums. Of these, Deaconess Whitaker wrote: "We first took them merely as an act of charity, during the time when famine and sickness were raging here in the city. The first one we found half dead on the sidewalk; the others we found or were brought to us sick

and starving. All of them are either orphans or half orphans; all of them come from horrible homes or else have no homes at all. If we give these children up, it will mean putting them on the street or in government institutions which, just now, at least, are unspeakable places.

#### REFORMED CONSTITUTION OF 1917

The Revolution abated and early in 1917, the National Assembly met at Queretaro, the provisional capital, and framed the "Reformed Constitution." This constitution provided for a fuller national control of material resources; democratic government through a popular franchise; an opportunity for the great landless mass for a share in the soil; and a restraint upon the power and influence of the traditional Church. That these provisions might affect the Church's work, was apparent; but it must be remembered that the Reform Constitution was drafted in order to correct certain evils which were hampering the fullest development of Mexico, and it was hoped that it might effectively establish, without further bloodshed, such reforms as Mexico had been seeking during a century of revolution.

At the close of the Diaz regime, in 1910, some 846 holders, plus the Roman Church, possessed all the land. The Reform Constitution sought to correct this unhealthy land situation. Regulations also looked to the downfall of the military clique, the establishment of popular education, the separation of Church and State.

While it must be remembered that Mexico was concerned primarily with the dislodgement of the Roman Church from its position of political power, the National Constitution could not take cognizance of one Christian body as against another. Consequently, the articles in the Constitution regarding





COURTYARD OF THE HOOKER SCHOOL



DOMESTIC SCIENCE CLASS, HOOKER SCHOOL

religion included all branches of the Church. These articles provided that the Church was forbidden:

"To own real estate or mortgages on the same.

"To own church buildings or any other buildings.

"To possess invested funds or other productive property.

"To maintain convents or nunneries.

"To conduct primary schools.

"To direct or administer charitable institutions.

"To solicit funds for its support outside of church buildings.

"To hold religious ceremonies outside of church buildings.

"To clothe its ministers with a garb indicative of their calling.

"Ministers of religion may not publicly criticise the fundamental laws, the authorities in particular, or the government in general. They may not vote, hold office, or assemble for political purposes. Clergymen may not inherit real property occupied by a religious association, or inherit from fellow-clergymen or from private individuals not blood relatives. No assembly of a political character may be held in a place of public worship. No political party may bear a name indicative of relation to any religious belief. No religious periodical may comment on political affairs. No studies carried on in theological seminaries may be credited in a state university. Official permission must be obtained before opening a new temple of worship for public use. The state legislature may determine the maximum number of religious creeds according to the needs of a locality. Marriage appertains to the exclusive jurisdiction of the civil authorities, although, of course, a religious ceremony may follow it."\*

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\*Ross, *Social Revolution in Mexico*, pp. 134-5.

Drastic as these regulations seem, it was a serious evil firmly entrenched through long years of ecclesiastical encroachment upon the civil authority that they were designed to eradicate. In many respects, also, these regulations were but a repetition of articles in the Liberal Constitution of 1857. Sixty years had passed since then, and the situation demanded even more drastic measures if Mexico was ever to free herself from a hampering ecclesiastical hierarchy. Their effect upon the work of our Church could not be foretold until such a time as the Government made known its plans of enforcement. This was not immediately possible as it was urgent that peace should be fully restored and the country firmly stabilized before active measures of advance could be undertaken. There were, however, at least two causes for immediate concern.

The ban placed upon foreigners exercising their ministry caused some concern among our American missionaries and led to the resignation of the Rev. A. H. Mellen, as Archdeacon of Mexico. He remained in Mexico as agent of the American Bible Society, and his place as Archdeacon was taken by the Rev. Samuel S. Salinas, a Mexican of many years' experience in the Church's work.

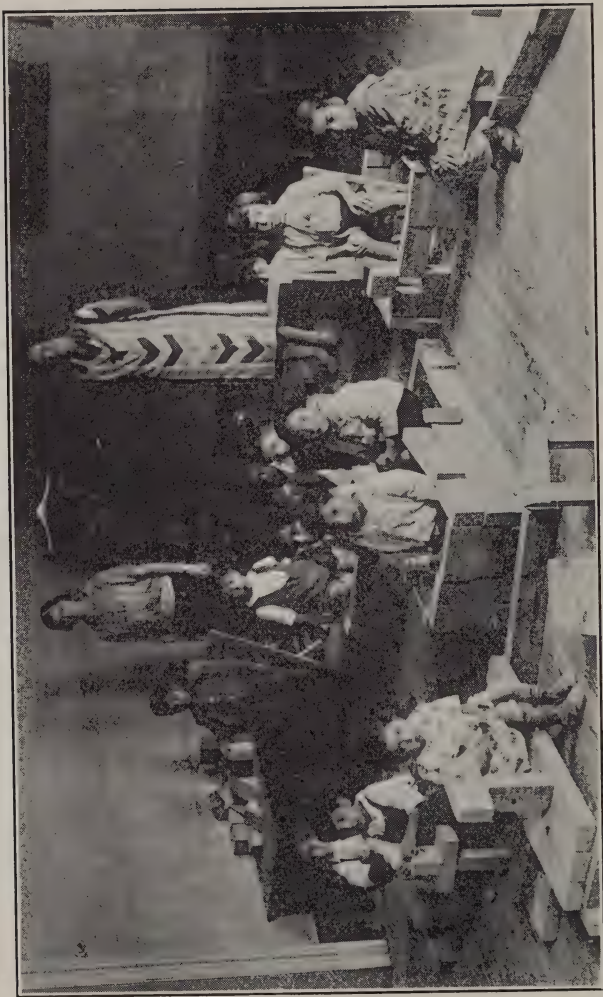
The other problem was the securing of property for the Churches' perpetual religious use. The Reformed Constitution of 1917, it will be remembered, positively forbade the ownership by a Church, or by a religious society or corporation, of any realty used for purposes of public worship, and plainly declared that all such property when so used became *ipso facto* the property of the State. Before the State should make some pronouncement as to the manner of enforcing these regulations, the position of the Church was, indeed, precarious.

As has been intimated, this question was largely an academic one until such time as the Government



CHAPEL IN TACUBA





KINDERGARTEN, HOOKER SCHOOL

should definitely intimate its course of action in putting the Constitution into effect. This, the Government was too busy to do in the years immediately following the restoration of peace in 1917. Further discussion of the situation had to be deferred. In the meantime, the Church was occupied in taking stock of its position and in formulating plans as to its future activities. This latter, of course, depended largely upon any future government interpretation of the 1917 Constitution.

### WORK AMONG AMERICANS

When, in 1919, Mr. Mellen resigned, the English-speaking work, for the conduct of which the Missionary District was first established, gave little or no sign of improvement over the conditions existing during the Revolution. Americans were slow in returning to Mexico as permanent residents though tourists were visiting the country in increasing numbers.

In the Autumn of 1919, the Rev. Eugene F. Bigler was sent to Tampico to reestablish the Church's services there. The next year, increasing numbers of Americans were going to Pachuca, El Oro, Puebla, Oaxaca, Jalapa, Vera Cruz, and San Luis Potosi, and a general missionary was needed to minister to them. The tide once turned, the foreign population, including Americans, increased rapidly. The Church's responsibility increased accordingly, especially as those high in official circles intimated that there would be no interference with American clergy ministering to their own people. By 1921, the time had come for the Church quickly and energetically to resume its work among English-speaking people if it were to retain its leadership in this field. In that year, the Church had in Mexico only four American clergymen, including the Bishop. These were conducting regular services at Tampico,

Mexico City, and Pachuca—a large mining camp, and were giving such occasional services as was possible to the foreign colonies in Monterey, Guadalajara, El Oro, and Puebla. Thirty or more other points including important mining camps and colonies on the west coast between the American border and the Isthmus of Tehuantepec were eager to receive the ministrations of the Church. "If the Church is to make good to the English-speaking peoples in Mexico," wrote Bishop Aves, in 1921, "a staff of American clergy adequate to meet the needs of this field must be given the Bishop at once." This need was again emphasized in the Summer of 1921, when the small company of American priests was further diminished by the resignation of the Rev. Allen L. Burleson after thirteen years' service, eight of which were spent in Christ Church, Mexico City.

This small band of workers valiantly tried to meet all the urgent demands made upon them. No new recruits were added to this number until September, 1923, when the Rev. Harry O. Nash undertook the work at Pachuca. Writing of the work in that year, Bishop Aves said: "In the English-speaking field the conditions and opportunities for community-church work are very inviting. Experience has shown this method to be the most effective and satisfactory way of ministering to and engaging the co-operative interests of Christians of different religious antecedents. That it is quite possible, without violating or compromising any basic principles or laws of the Church, to effect a practical corporate unity for work and worship in a congregation representing various religious affiliations has been demonstrated. On my last visit to Tampico, where the Rev. E. F. Bigler has been directing his work along community-church lines for the past four years, Christ Church—a handsome



PACHUCA



COMMERCIAL CLASS, HOOKER SCHOOL



BASKET BALL TEAM, HOOKER SCHOOL



stone structure with churchly appointments and equipment—was consecrated on November 5th, as a witnessing fruit of what a few hundred people of a dozen or more denominational names can do when given the opportunity to identify and combine their religious interests under the Church's inviting hospitality. The same character of work was initiated by Canon William Watson two years ago at Pachuca where our Methodist friends had both requested us to take full charge of the English-speaking work and tendered for our use a commodious and well equipped place of worship. At Pachuca, the Rev. H. O. Nash will continue the development of the work along the same lines. The needs and opportunities for the same kind of work are waiting in all the larger cities and mining centers of the Republic."

#### WORK AMONG MEXICANS

How seriously the Mexican work had been affected by the Revolution, was not entirely known until peace was once again restored. "During the year 1919," wrote Bishop Aves, "the Church's work in Mexico has come to the turning in the long lane of its endeavors to make headway in the face of many adverse conditions incident to a seemingly chronic state of revolution; and this turning has brought to view a brighter and more assuring prospect.

"By the successful efforts of the Government to extend its reign of law and order, nearly all of the territory in which many of our native congregations have been for some years either behind the lines of the "enemy" or in "No Man's Land" of contention and therefore inaccessible, has been recovered to us. And although this recovery has returned to us many points of previously thriving work that are now largely depleted and impover-

ished, with homes, schools, and churches in a greater or lesser state of wreckage, the glad opportunity is given us to reach them once more and to take up the task of re-establishment."

A survey of the condition of the widely scattered missions revealed churches and schools badly damaged, others completely ruined with nothing but the foundations remaining, and still others desecrated by having been used as stables or barracks. Such were the ravages of the Revolution upon Church property in Mimiapan, Joquicingo, Alpuyeca, San Nicolas Obispo, Jojutla, San Pedro Martir, Tlalminilolpan, Teloloapan, Cuernavaca, and elsewhere. Of this devastation, Bishop Aves wrote:

"Our material losses from ten years of revolutionary havoc have been comparatively greater than those of other missionary interests in Mexico. This is due to the fact that our work has been so largely devoted to the small towns and Indian villages of the outlying and remoter regions where the devastation has been greatest and where we have suffered in common with the people."

"Reconstruction, however," continued the Bishop, "is everywhere in full swing. The hour has struck for the Church to take decidedly and strongly in hand the rehabilitation of its shattered interests. And, as first and foremost in importance, I must place the reparation and redevelopment of St. Andrew's School and Seminary, which is economically the life-buoy to our native work."

In January, 1918, St. Andrew's School and Seminary which had suffered more from the Revolution than any of the Church's work wherever located, reopened in the buildings of the International College, Guadalajara, which were generously loaned by the Congregational Mission. For six months it was so housed. It then seemed desirable to move

to rented quarters until such time as it could return to its own home. In June, 1919, this became possible. During the years when the School was suspended, its property had been thoroughly sacked by bandits. School equipment, furniture and the like, were almost entirely gone. The replacement of this equipment was an immediate necessity. In the meantime the School under the direction of the Rev. and Mrs. E. Salinas went forward enrolling ten or twelve students in its seminary department each year. Insufficient funds necessitated the abandonment of the preparatory school.

Hooker School emerged from the Revolution in a hardly better condition. Though free from the ravages of bandits, it was faced by serious financial difficulties brought on by the extremely high cost of living and the failure of the School's crops. At one time, the situation was so serious that it seemed not unlikely that the School would be forced to close at least two months before the usual end of the term. Such an event would have been an unheard of calamity, depriving the School of its accredited standing. The crisis passed, and the next year the School reported an enrollment of 26 boarding and 12 day pupils. The later completion of planned enlargements permitted the School to increase its enrollment to 50 boarding pupils, but it was still without a much needed infirmary.

In August, 1921, illness forced Miss T. T. McKnight to resign as principal of the School after eight years' service. She was succeeded, in November, by Deaconess Anna Gray Newell. Under her direction the School entered upon a new era of usefulness.

The Church's educational work was certainly her best handmaiden as well as the people's greatest need. "There are encouraging signs" wrote Bishop

Aves in 1921, "of a governmental awakening to the necessity of reducing the great percentage of popular illiteracy." Our mission schools, especially the night schools, attracted the favorable attention of the Federal Department of Education. During the Revolution, it had been necessary to close practically all of the parochial schools. In 1920, five of these schools were re-established at Mimiapan, Tlalmimilolpan, Humini, and Maravillas, and new schools were begun at Nopala and Xolox. The year before, two schools—one for boys and one for girls—had been begun at Xochitenco on the eastern shore of Lake Tescoco, about twelve miles from Mexico City. The school for boys was carried on in an ill-lighted rented room, and though the girls' school was housed in the little church building, both were woefully devoid of seats or desks. A new venture—the establishment of night schools for teaching men of the peon class—was inaugurated at Nopala and Humini. These night schools were an instant success, as shown by the fact that the night school at Humini was the recipient of a gift from the Government of a library of several hundred volumes in appreciation of the work it was doing.

The House of the Sacred Name, in 1919, entered upon a programme of activities described as educational, industrial, social, charitable, and co-operative, which was a radical departure from the former scope and character of its work. Such enterprises were begun as a commercial night school in which over 200 were soon enrolled, an industrial school for women and girls, a woman's exchange, and monthly literary and musical entertainments. In addition, the House gave some 25 newsboys and bootblacks primary instruction for two hours each morning, a daily breakfast, a weekly laundry, and a Sunday dinner. The Department of Education

of the Republic was in hearty accord with this enterprise and offered to share the work among newsboys by providing equipment and additional teachers. The development of the whole work, however, was limited by the building occupied by the House. Thus was carried forward its general policy of "Help to Self Help," a work which included in its scope women, girls, young men, and boys, and made the House of the Sacred Name one of the busiest and brightest spots in the Church's life in Mexico.

In January, 1920, the House of Hope Hospital had great cause for rejoicing. A physician, Dr. Robert C. Macy, arrived. His arrival was especially timely as an influenza epidemic had just broken out. In the hospital itself, he was instrumental in effecting many important improvements in its sanitary equipment. Soon after his arrival in Nopala, he wrote: "The six weeks that I have been here have been enough to convince me that a man who wants to do what he can in humble imitation of the Great Physician's ministrations here on earth, could not find a field where there is more to do or a richer field in results in the relief of human suffering which otherwise would have no succor, and laying the way for the spiritual work of his co-workers of the higher calling. And I am willing to beg, yes, to stand on a street corner at home with a tin cup held out for pennies, if I felt that to be the way I could do most for these poor people."

Unfortunately Dr. Macy's ministry at Nopala was to be short-lived. After twenty months' service, he resigned to go to the Philippine Islands. With him went his wife, the former Deaconess Anna E. Sands, who for over a year as head of the House of the Sacred Name had given that institution a new impetus for finer service.



Upon Dr. Macy's retirement, Mrs. Samuel Salinas again assumed full charge of the hospital with such help as she could obtain from a native physician resident in Tula, forty miles distant. Under Mrs. Salinas the hospital, in 1922, gave some 1,362 treatments.

The development of the Church's work in the years following the Revolution as it has been outlined in the foregoing statement, seems amply to justify the comment of Bishop Aves at the close of the year 1920:

"Despite all the embarrassing and hindering handicaps due to the accidents of revolution, the present political conditions of the country are giving a better promise and prospect for an unhindered work of helpfulness to these next door neighbors of ours than at any time during the past ten years and that the opportunities now before the Church for a great and progressive work of benefaction were never more numerous or more appealing than they are today."

In addition to this, there was an encouraging advance toward self-support among the Mexican congregations at this time. Increasingly were these congregations assuming specific responsibility for the support of their own clergy.

#### WITHOUT A BISHOP

The Revolution had been a great strain upon Bishop Aves, and his advancing years were also making the long trips through the mountains, necessary to his visitations, increasingly difficult. Consequently, in November, 1923, after a severe attack of typhoid fever, he resigned. If the work was to advance steadily on the firm foundations begun since the Revolution, it was of the utmost importance that a successor be consecrated at once.

Circumstances of one kind and another led to delay, so that it was 1926 before another Bishop was sent to Mexico. In the meantime what was happening in Mexico?

The special meeting of the House of Bishops held in Dallas, Texas, in the Autumn of 1923, failed to elect a successor to Bishop Aves as it was felt that a more careful consideration of the existing situation in Mexico and of the requirements for success were needed.

In the meantime, the Presiding Bishop assigned episcopal oversight in Mexico to the Bishop of New Mexico, the Rt. Rev. Frederick B. Howden. He was unable to render any effective service and, early in 1924, was relieved of the responsibility. The Rt. Rev. William T. Capers, Bishop of West Texas, was in charge during the remainder of the year and the next year Bishop Hulse of Cuba was in charge.

Without resident episcopal oversight, the work in Mexico was brought almost to a standstill. Archdeacon Watson did everything in his power to carry on, but what can an Archdeacon do without a Bishop?

Christ Church, Mexico City, went steadily forward achieving self-support. The Hooker School, under Deaconess Newell, made steady progress. So eager were parents to have their daughters benefit by its training that applications for admission far exceeded the School's capacity. To meet this demand, it was planned to erect a second story over the middle wing as well as to add an infirmary. About this time Deaconess Newell wrote: "Our enrollment is to date 110! This does not mean much to you, but we remember that three years ago we had 10 day pupils and now we have 80—one hundred per cent increase a year. And the joy is that this year we can handle them and give

them a really good education. Our staff is good and devoted and the work well organized, and we have enough room, though crowded still.

"And every bed, of course, is taken, as it always is, only 30—we are so happy that in May the new wing will give us 20 more beds."

In April, 1925, Bishop Hulse of Cuba, visited Mexico and said concerning Hooker School: "It is the outstanding feature of our work in Mexico. It is giving a fine education at a reasonable cost to many Mexican girls, and at the same time it is surrounding them with a Christian atmosphere and giving them a new outlook on life."

Bishop Hulse made as detailed a study of conditions in Mexico as the somewhat disturbed political conditions of the country allowed. He summarized his observations of conditions in general and the position of the Church in these words:

"The evangelistic work has suffered from the disturbed political conditions. The established missions are holding their own but are not adding to their numbers, many of the clergy seem afraid to do anything and are simply marking time.

"The English-speaking work in the smaller places has suffered but is being carried on very successfully in Mexico City, Pachuca and Tampico. This work alone would justify our presence in Mexico.

"While our work has suffered and still suffers from what seems to us the intolerance of the Mexican government, we must recognize the difficulties of the government. The past history of the country shows that they have reason to be afraid of any strong ecclesiastical organization. It will be better for us in the long run to be patient with the government and let it work its way out of the difficulties before it.



THE RT. REV. FRANK W. CREIGHTON, D. D.  
*Second Bishop of Mexico, 1926—*

"I believe that when the present reforms that are being attempted in Mexico have a chance to work out, the country will be in a far more stable economic and political condition than ever. It has a bright future before it, and if we can hold our own during these trying times when conditions become settled again, we will be in a position to help influence the country towards a purer Christianity."

#### THE PROSPECT IN 1926 AND AFTER

Such, in general, was the situation when, in October, 1925, General Convention met in New Orleans. It was readily recognized that a successor to Bishop Aves was now the greatest need which confronted the Church in Mexico. General Convention, accordingly, elected the Rev. Frank W. Creighton, rector of St. Ann's Church, Brooklyn, N. Y., as Bishop of Mexico. Mr. Creighton was consecrated on January 12, 1926, and sailed in February for Mexico.

Early in April, Bishop Creighton concluded his charge to the annual Convocation of the District with these words: "Finally, my brethren you will permit a word about our coming. In addition to those things we have mentioned in the beginning there was in the mind of General Convention and engrossing many people in our Church in America a desire to have in this Capital a fraternal representative of those whose highest desire is to maintain and enhance the traditional goodwill which will more and more closely unite the peoples of these two great nations in bonds of enduring friendship.

"Our mission has nothing to do with diplomacy, industry, or politics. From these, obviously, it is one of complete and total detachment. Nor is it within the purview of our thoughts to express any opinion upon the limitations of our work. We be-



lieve that we adequately express the idea of those who are responsible for our presence here at this time when we say that Mexico knows what is best for Mexicans.

“Our desire and duty are so to comport ourselves as to be an example to our people in respect for the Law and obedience to its provisions.

“We believe, with all our heart, in the destiny of this great nation. We believe that we, as a Church, have the same contribution to make to her that we have made to England for over a thousand years and to the United States from the day of the landings in Jamestown in 1607. We believe that this is a contribution that Mexico will welcome, as we show our good faith and our complete aloofness from the things which are none of our concern. And we rely on the traditional courtesy of this Nation for such a willing extension of our duties (as may be compatible with the Constitution) as will eventually enable us to perform them under heregis and authority.

“God’s estimate of human capacity as revealed in Jesus Christ is the inspiring fact of the ages. When men and Nations fully grasp it and live in the knowledge of it they live abundantly and with heads erect. They joyously rise to a destiny here which is a fitting triumphant assurance of increasing and ultimate surpassing worth.

“That is our message to Mexico; that is our mission. In it is all the love of God, and the supernal Life of the Incarnate One in whose eyes all men are of infinite value . . .

“Our charge to you is ‘Forward to the Task.’ Unitedly we press on dedicating all our time and all our strength and all our energy, unreservedly

consecrating our lives to the supreme mission of the universe—the mission of Jesus Christ to men.”

Bishop Creighton has pursued this policy with vigor and great effectiveness. Throughout the District, the impress of his personality has been felt, and though events may, for a time, prevent him from being anything more than an administrator to the flock which looks to him as a shepherd, it cannot but be felt that out of the present trials will rise a new Mexico, free and unshackled, in which the Episcopal Church will have an unprecedented opportunity to contribute to the future greatness of Mexico and the Mexican people.

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# INDEX

- Affleck, Deaconess, 60.  
 Aguas Calientes, 33.  
 Aguas, Rev. Manual, 19, 20.  
 Alpuyeca, 96.  
 Amecameca, 59, 73, 74.  
 American Church Missionary Society, 20, 21.  
 Americans, exodus, 70; migration, 29, 30, 33, 91; services for, 29-33, 50, 70, 91-95, 102.  
 Aves, Dr. Delano R., 80, 81.  
 Aves, Rt. Rev. H. D., consecration, 33; episcopate, 43-100; resignation, 100.  
 Aztecs, 4, 7, 14, 29.  
 Bates, Dr. 33, 49.  
 Bigler, Rev. E. F., 91, 92.  
 Board of Missions, 15, 21, 26, 29; Nicholson report to, 16.  
 Burleson, Rev. Allan L., 70, 92.  
 Butler, Rev. Carlos E., 24.  
 Cananea, 49.  
 Capers, Rt. Rev. W. T., 101.  
 Carrion, Rev. J. A., 40  
 Chamal, 49  
 Chapantongo, 45.  
 Chihuahua, 30, 33, 44, 70, 76.  
 Chihuahua, State of, 15.  
 Children's Protective Society, 24.  
   *See also* Orphanages.  
 Christ Church, Mexico City, 29, 33, 43, 50, 101.  
 Christ Church, Tampico, 92, 95.  
 Christian Literature, 60.  
 Christ Mission, Guanajuato, 49.  
*Church in Mexico, The*, 44.  
 Classes, 9, 13, 14.  
 Constitution, 1857, 13, 14, 88; 1917, 84, 87, 88, 104-6.  
 Cordova, Hernandez de, 8.  
 Cortez, Hernando, 8, 9.  
 Creighton, Rt. Rev. F. W., 104-6.  
 Cuernavaca, 59, 60, 96.  
*Cuerpo Ecclesiastico*, 26.  
 Dean Gray Memorial School and Seminary, Mexico City, 34, 37.  
   *See also* St. Andrew's Industrial School and Seminary.  
 De Mora, Rev. A. H., 15  
 Diaz, Porfirio, 13, 25, 61, 62, 84.  
 Doane, Rt. Rev. W. C., 39.  
 Driggs, Henrietta, 37, 75.  
 Durango, 30, 49.  
 Dyer, Rev. Herman, 20.  
 Eagle Pass, 33.  
 Education. *See* schools.  
 Elliott, Rt. Rev. R. W. B., 29.  
 El Oro, 59, 73, 91, 92  
 Encarnacion, Church of La, Amecameca, 73.  
 Encenillas, 55, 74.  
 English speaking work, 29-33, 50, 70, 91-95, 102.  
 Episcopal residents, 26, 29.  
 Forrester, Miss, 37.  
 Forrester, Rev. Henry, 29, 33, 37, 38, 39, 40, 44.  
 Gibbs, Rev. George S., 29.  
 Gomez Palacio, 44.  
 Gordon, Rev. G. L. L., 45  
 Gordon, Rev. W. B., 26, 29.  
 Grejalva, Juan de, 8  
 Guadalajara, 3, 33, 49, 52, 55, 66, 69, 70, 74, 76, 79, 92, 96, 97. *See also* Hospitals; St. Andrew's Industrial School and Seminary.  
 Guanajuato, 46, 49.  
 Hernandez, Rev. Prudencio, 22.  
 Hidalgo, 10.  
 Hidalgo, State of, 80.  
 Holy Trinity Mission, Oaxaca, 45, 46.  
 Hooker, Mrs. M. J., 24, 37.  
 Hooker School, Mexico City, 24, 37, 55, 56, 74-6, 97, 101, 102.  
 Hooker School Annex Toluca, 37.  
 Hospitals, Guadalajara, 49, 70; House of Hope, Nopala, 73, 79-83, 99, 100.  
 House of Hope Hospital, Nopala, 73, 79-83, 99, 100.  
 House of Industry, Nopala, 60, 80.  
 House of the Sacred Name, Mexico City, 83, 98, 99.  
 Howden, Rt. Rev. F. B., 101.  
 Huitzilopochtli, 7, 8.  
 Hulse, Rt. Rev. H. R., 101, 102.  
 Humini, 55, 98.  
*Iglesia Catolica Mexicana*, *See* Mexican Catholic Church.  
 Independent Mexican Church, 26.  
 Indians, 4, 7, 13, 14, 29.  
 Jalapa, 91.  
 Jalisco, State of, 73.  
 Jojutla, 59, 96.  
 Joquicingo, 55, 59, 96.  
 Juarez, Benito, 10, 13, 25, 65.  
 Kendrick, Rt. Rev. J. M., 29, 30, 40.



- La Buena Lid*, 38, 40.  
*La Iglesia de Jesus*, 19, 20, 21.  
 See also Mexican Catholic Church.  
 Land tenure, 14, 84.  
*La Sociedad Catolica Apostolica Mexicana*, 15, 16, 19. See also *La Iglesia de Jesus*.  
*La Sociedad Protectora de la Ninez*. See Children's Protective Society.  
 Lee, Rt. Rev. Alfred, 20.  
 Lerdo, 44.  
 Limric, Rev. H. G., 70.  
 Lored, 66.  
 Macy, Dr. R. C., 99, 100.  
 Maravillas, 55, 56, 98.  
 Maximilian, Archduke, 10, 13.  
 McKnight, Miss T. T., 75, 97.  
 Mellen, Rev. A. H., 50, 70, 88, 91.  
 Mexican Catholic Church, 20-26, 33, 34-44. See also Missionary District of Mexico.  
 Mexican Commission, 20, 21, 26, 29.  
 Mexican League, 21, 23, 26.  
 Mexican Missionary Society, 19.  
 Mexicans, work among, 34-44, 73, 95-100. See also Mexican Catholic Church.  
 Mexico, early history, 4; exploration, 8; independence, 9, 10; liberty of worship, 14, 24; Missionary District, 33-106; native religions, 4, 7, 8; physical features, 3; population, 3; religious orders in, 9, 14; Republic, 13; Spaniards in, 7, 8, 9, 13. See also Aztecs; Classes; Constitution; Diaz; Indians; Land tenure; Religious conditions; Revolution; Roman Catholic Church; Toltecs.  
 Mexico City, 3, 15, 19, 23, 24, 29, 33, 34, 37, 38, 43, 44, 50, 55, 56, 60, 66, 70, 74-6, 83, 92, 97, 98, 99, 101, 102. See also Americans, services for; Christ Church; Hooker School; House of the Sacred Name; San José de Gracia, Church of; Dean Gray Seminary.  
 Mexitle, 4.  
 Michiocan, State of, 73.  
 Mimiapan, 59, 73, 96, 98.  
 Missionary District of Mexico, American congregations, 33, 50, 70, 91-95, 102; bishops, 33, 100-2, 104; education, 34, 37, 97, 98. See also schools; effect of Revolution on, 66, 69, 70, 73, 74, 76, 83, 95-98, 100, 102; Mexican work, 34-44, 73, 95-100; organized, 33; property ownership, 88; Reformed Constitution and, 84, 87, 88, 91, 104-6; staff, 70, 75, 88; statistics, 43.  
 Monclova 33, 49.  
 Monterey, 30, 44, 92.  
 Montezuma, Emperor, 7.  
 Morelos, State of, 14.  
 Nacozari, 49.  
 Nash, Rev. F. B., 46, 92, 95.  
 Native ministry, 23, 55, 74. See also St. Andrew's Industrial School and Seminary.  
 Necoxa, 49.  
 Newell, Deaconess A. G., 97, 101.  
 Nicholson, Rev. E. G., 15, 16, 19.  
 Nopala, 24, 56, 59, 60, 73, 79-83, 98-100. See also House of Hope Hospital; Santa Fé Chapel  
 Oaxaca, 45, 46, 91.  
 Oaxacania, 49.  
 Obispo, San Nicolas, 96.  
 Orihuela, Rev. F., 40.  
 Orphanages, 24, 25, 83. See also Children's Protective Society; House of the Sacred Name; Schools.  
 Pachuca, 91, 92, 95, 102.  
 Peters, Mattie C., 75.  
 Puebla, 38, 46, 70, 91, 92.  
 Queretaro, 84.  
 Quetzalcoat, 7, 8.  
 Religious conditions, 4, 7, 8, 14-16, 34, 50-2, 84, 87, 88.  
 Revolution, 9, 10; 1910, 62-84.  
 Riley, Rt. Rev. H. C., 19, 22-26.  
 Roman Catholic Church, 13, 14, 30, 38, 56, 84, 87.  
 St. Andrew's Industrial School and Seminary, Guadalajara, 52, 55, 74, 76, 77, 96, 97.  
 St. John's Mission, Torreon, 44.  
 St. Mary's Church, Chihuahua, 44, 70, 76.  
 St. Paul's Mission, Monterey, 44.  
 Salinas, Rev. E., 73, 97.  
 Salinas, Mrs. Samuel, 100.  
 Salinas, Rev. Samuel, 56, 88.  
 Saltillo, 30.  
 San Angel, 73.  
 Sands, Deaconess A. E., 99.  
 San Francisco, Church of, 24.  
 San Juan Church, San Pedro Martir, 74.  
 San José de Gracia, Church of, Mexico City, 19, 38, 60, 83.

- San Luis Potosi, 30, 45, 91.  
 San Miguel el Alto, 73, 74.  
 San Nicolas Obispo, 96.  
 San Pedro Martir, 59, 74, 96.  
 Santa Fé Chapel, Nopala, 73.  
 Santa Maria Tlalmimilolpan, 55,  
     59, 73, 96, 98.  
 Santiago Loma, 74.  
 Satterlee, Rt. Rev. H. G., 43.  
 Schools, Dean Gray Memorial, 34,  
     37; Hooker, 24, 37, 55, 56, 74-  
     6, 97, 101, 102; mission day,  
     37, 55, 74, 98; night, 98; St.  
     Andrew's Industrial, 52, 55, 74,  
     76, 79, 96, 97; theological, 23,  
     34, 37, 52, 55, 74, 76, 79, 96,  
     97.  
 Shults, Mrs. A. F., 81, 82.  
 Sonora, State of, 49.  
 Statistics, English speaking work,  
     30, 33; Mexican Catholic Church  
     23, 43; Missionary District of  
     Mexico, 43; School, 24, 37, 55,  
     74, 76, 79, 97, 101, 102.  
 Tamanlijoas, State of, 49, 50.  
 Tampico, 30, 33, 73, 91, 92, 95,  
     102.  
 Techuchulco, 59.  
 Tehuantepec, Isthmus of, 49, 50,  
     92.  
 Teloloapan, 55, 96.  
 Tenochtitlan, 4.  
 Tezcucans, 4.  
 Tlalcamulco, 73.  
 Tlalmimilolpan. *See* Santa Maria  
     Tlalmimilolpan.  
 Tlalpujahua, 73.  
 Tlaltizapan, 59.  
 Toltecs, 4.  
 Torreon, 30, 33, 44.  
 Tracy, Rev. L. H., 76.  
*Truth, The*, 22.  
 Valdespino, Rev. Tomas, 22, 24.  
 Valerdena, 45.  
 Vera Cruz, 3, 8, 10, 66, 91.  
 Watson, Rev. William, 45, 46, 95,  
     101.  
 Whitaker, Deaconess Claudine, 75,  
     81, 83.  
 Whittingham, Rt. Rev. W. R., 20.  
 Xochitenco, 23, 98.  
 Xolox, 98.  
 Yucatan, 8, 14.

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